

Looking-glass

FOR ALL
Wandering Sinners.

Wherein they may be-
hold the deformity of their
sins, and find the way to return
and wash away the same.

Ambros. *Sequitur exhortatio, de
conquer peccatorum.*

Composed by P. J. F. Reader, C.
of the Sacred Order of the Most Holy Seraphic
S. Francis, the most stupendous
pattern of PENNANCE.

Printed at ROANE, 1796.

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To the
 Truly N O B L E,
And
 Very Vertuous L A D Y,
My Lady
 WILLOUGHBY.

M A D A M E,

THis small Treatise of my
 weak elucubrations (ordered to
 the Press, and for publick view
 in the last retirement of my ban-
 nishment, in odium Religionis Catholice
 the request of some whom I honor and
 respect) I hope hath made one impression
 already

The Epistle Dedicatory.

already upon Christian hearts; which is the noblest and excellentest Kind of Printing, especially when the heart comes to be as a Book engraven with the engravings of God, and the Epistle of Christ Jesus, written not with ink, but with the Spirit of the living God, 2 Cor. 3. What before I presented to the eares of many, I now present to the eyes of all: and if by either or both ways it did or shall work a vigorous impression on any soul, I have my desire, to the living God be the glory. I must Confess the texture of it is more homely, and the stile more incomp, then perchance may please the tender eares of this Critical age. But the great Sacrament of Pennance being the Subject of this Treatise, needes no artificial ornaments, nor the glory of any exterior trimmings, more then its own inside can afford it: and where the principal scope of my publishing of it, is onely to contribute some labour

The Epistle Dedicatory.

of mine towards the setting forward
of the glorious soul-saving work in
this tattered vineyard of Christ, out of
order, barren and spoiled, I need not
endeavour to deck my lines with vain
flourishings of swelling elegancie (the
onely Idol of many writers of these
our days) and that which doth impede
rather then any thing avail towards
the conversion of souls; for never doth
any work move aright, if it be not
originally drawn from God, and purely
carried forth unto him. How ever such
as it is, Madam, I humbly present and
Offer it to your Ladiship, the most
generous and open refuge of all
But distressed exils, for by whom should
a Treatise of Pennance better or more
fitly be shrouded, then by your Ladish.
of Patronage, a rare honor, and vigo-
rous practitioner thereof, since your
happy Conversion. Be not I beseech
ashamed to gather the fragrant
Primrose of Mortification and Pen-
ance,

The Epistle Dedicatory.

nance, from among the thorny bryars of
my rough and simple expression; wherein
the God of all mercies daigned to
extract you out of the obscure Centre of
Hereſie and ſhadow of eternal death,
and make you a capable Subject of his
Heavenly Grace, having put his ſacred
fire into your heart, that it might
become fit fuel to the flame of his
divine Love; as S. Auguſt. ſaid, flam-
mas ſubjecit ut incendamur. But did
you diſpoſe your ſelf effectually to enter-
tain this divine flame? Yes. What
otherwiſe impelled you to fly to new
Prison (when you heard thoſe bleſſed
words pronounced by a heavenly
messenger Do Penance, Do Penance,
Madam) there to be reconciled to God,
and receive Sacramental abſolution
of your ſins, from a Roman Cath.
Priſt? Nothing but this divine flame.
What made you ſo reſolutely ſhake off
your old ſkin of Hereſie and hainous
ſins (wherein you were bred and born)
between us

The Epistle Dedicatory.

between those two sharp stones of
Contrition and Confession; your father
being a learned Protestant Bishop, your
Mother, Husband, and all your
Friends and Allies all Protestants?
Nothing but this divine flame. What
excited you to forsake your Native
soyl, your only Child, Husband, &c.
and all that was dear unto you, and be-
take your self to a strange and uncom-
mon Country following that advice of our B.
Saviour, Math. 10. Estote prudentes
sicut Serpentes, whose natural prudence
of the Serpent consisted as B. Tertull.
said, in hoc, quod locum mutat, ne
venenum videat? nothing but this divine
flame. What brought you (a very
God, gallant and Noble Lady, highly bro-
ught up with Q. Anne in the Royal Palace,
Math. even from your tender years) to per-
form those admirable works of rigid
Mortification and Penitence, to the
great edification and admiration of all
the Catholiques in Flanders? Nothing
but

The Epistle Dedicatory.

but this divine flame. What strength-
ned your tender feminine heart to
suffer with perfect resignation to God, Ma-
will sundry extream afflictions, dangers, Con-
and pressures, and to be 25. months dar-
in restraint in an obscure hole into
Newgate? &c. Nothing but this di-
vine flame. What animated you
to disputation even with the Protestant
Doctors, and learned of that party,
and by Arguments to confound and
silence them? Nothing but this divine
flame. Madam I should have been silent
in these your Graces, but that hereby
I would incite you, and others in imi-
tation of you, to further the prosecution
of vertuous Actions; for as the Poet
Ovid saith,

Excitat auditor studium laudataque
virtus,

Crescit, & immensum gloria calcar
habet.

Commend thou vertue where thou
dost it find,

For to

The Epistle Dedicatory.

For, that's a Spur unto a vertuous
mind.

Madam, I beseech you therefore
Contemplate now and then your former
darknes; and thence represent often
to your self the lively image of Gods
mercies by your serious acknowledge-
ment; having once set your face
towards Heaven, be sure to make a
daily progress, not proving like the
Clouds which obscure the Sun that
raised them, but rather like the
Cherubin, Ezech. c. 10. that had
wings, and under them hands of a man;
wings of constant faith, hands of
Charity; wings raising your under-
standing to heavenly Contemplation,
hands to stir forward your will, making
you value the means of grace, by
daily practising the truth revealed;
for vertue meditated and not acted,
does but puff us up the more, easily
believing we are what we resolve
to be. I refer you to the ensuing
discourse

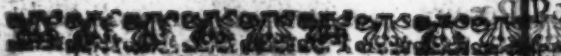
The Epistle Dedicatory,

discourse of holy K. David, to the
end you may learn to follow him and
trace out the footsteps of his Piety
and Piety, which is the way to crown your
merits with eternal glory; and this
shall alway be the incessant and
feruent Supplication of

Madame,

Your Ladships most
humbly devoted
Beaſf-man,

F. J. E.





APPROBATIO.

O E Mandato R. admodum Patris
P. Danielis a S. Joanne Provinciae
ulquaphicae Anglicanae Ministri Provin-
ialis Iultravi Librum, cui Titulus a
Looking Glass for sinners, a R.P.
E. Ordinis Nostri Seraphici Le-
voite, &c. Et Prae licatore conscriptum,
quo nihil fidei, bonisve moribus
versum reperi, quin imo tam eleganter,
Eam erudite institutum prosequitur,
pluresque exemplo S. P. N. Francisci
Præsentia n. luculenter excitat. Ita
hac 10. die Novemb. 1653.

F. Augustinus a S. Clara Provincia
Anglia Fratrum Minorum in
partibus Belgicis Commissarius
Provincialis, & S. Theologiae
Lector.

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A

Paranetical Admonition

To all

Deluded SEPARATISTS,

OF

ENGLAND,

*For to become Converts to the
Roman Catholique Church.*

VWhen I seriously consider how
that all Nations have hereto-
fore recorded that in the disposition of
the most gallant people of England
shined many sparks and beams of di-
vine Majesty and ingenuity, worth
and freedom, gentleness and mild-
ness, zeal and devotion, gravity
and wisdom, stoutness and courage,
A noble-

nobleness and greatness of spirit, aptness for general high feats, and stupendious undertakings, which rendered them feared, honoured, and beloved both at home and abroad, they having been most fit and industrious instruments of good to the Universe: for as other Nations were furnished with mines of gold and silver, this Island was beautified with brave spirits, full of true worth and unparalleled gallantry, indeed a race and seed of heavenly graces and endowments: So that I cannot but admire to see this their former splendor and glory so much obscured.

Seriously contemplating the reason hereof, I find this Eclipse to proceed meerly by preferring the happiness of the exterior man, before the divine excellency of the interior; & dotting on its own outward fading beauty, estranged it self from God, & his divine glory. Hence grew in the whole Nation an eager love of worldly glory, and riches, ad-

adhering wholly to carnality, and daylie falling farther and farther from God their Lord and Creator; decking themselves with Luxury and wantonness, becoming altogether carnall, in opposition to the Divine Will, Councel, and holy Ordinances. For which cause God withdrew his holy Spirit, grace, and heavenly favours from among them, according to what he threatned in Genesis, *Non permanebit Spiritus meus in eo, quia caro est*; and gave them over to an inordinate and obscure idolizing their own Bodies, totally neglecting the welfare and good of their souls.

Nor could so gallant a Nation have been so easily contaminated with this general defection from God against their Conscience, had it not been inclined thereunto by the example of their effeminate King; which in some measure may plead their plausible excuse: for the good or evil example of a King.

A Paranetical

hath alwaies a main influence on his Kingdom and subjects ; so that his change , is a forcible inducement for them to follow his steps ; according to those words of the Poet Claudian,

*Regis ad Imperium facile componi-
tur Orbis*

*Mobile mutatur una cum Principe
Vulgus :*

If the over-ruling head of a Kingdom, Commonweal, City, &c. be a vertuous good Christian you may be assured that the Subjects will prove so likewise ; but if he prove a lewd , disordered , and wicked man , doubtless his Subjects will prove so too : as the holy Ghost said, *Eccles. 10. Qualis est Rector Civitatis, ita & habitantes in ea ; and equalis Rex , Talis Grex.* Emor the Prince of Sichem is circumcised for the love of Jacobs daughter and soon after all his Subjects and Vassals were likewise circumcised, *Gen. 24.* When Christ our Lord lived among the Jews , some hated

hated him, but others loved him, until they discovered their Superiours will; but when the High Priest said, *Joan 18.* It is expedient that one die for the people, which was Christ, then every one from that day, did think to take away his life: For as Horatius said,

--- *Falsa Regula prima,*

Omnia mendose fieri & distorta necesse est.

If the first rule be crooked, all regulated thereby will prove so likewise; as another Poet said,

Scilicet in Vulgus manant exempla Regum.

Will you see this exemplified in *Henry the 8.* who proved at first a true zealous child of the Roman Catholique Church, insomuch that he preserved his Kingdoms a long time from the stinking infection of the pestiferous breath of heresie, and fleshly libertinisme sprung from hell, and propagated

A 3 by

by cursed *Luther* ; having written a very learned Book against him, in defence of the Cath. Church ; the Original whereof he sent to Rome to the Pope , with these ensuing verses, written with his own hand, as a Testimony of his faith and friendship.

Harry the English King at once doth recommend

This work *Leo*, to thee, which publick proof shall lend.

To shew which way his faith and friendship both do bend.

Whereby he deserved that glorious Title of Defender of the Faith. At this time in England, Sanctity, vertue, and learning both in Clergie and Laytie did (in imitation of him) marvelously flourish : but alas, he soon after being transported by filthy love, against his most just marriage, which the Pope conceived that with a safe Conscience he could not assent unto, he wilfully fell, alienating himself from God, his

true

true Cath. Church, and his own Conscience,

Annam non potuit, potuit superare
Lutherum

Quem Heresis haud potuit vincere;
vicit heres;

As Eccles. 9. saith, women have made wise men to becomie Apostates, For the Prince of darknes is never so perniciously Fortunat in his mischief, as when he makes use of our flesh; and the Catholique Relig. could never have received so deep a wound from any infernal stratageme, as by the plausible allurements of our flesh. And as S. Chrysostome observed, that of those three great persecutions which the Cath. Church suffered by Tyrants, Hereticks and voluptuousness, this last has done more mischief and prejudice to the same, then the other three; for saith he, Tyranni & Heretici martyres fecerunt; blandimenta autem Tyrannos & Hereticos:

I ask, whether *Harry* the 8. or the Peers that fell with him did find any imperfection or fault in the Sacraments of the Cath. Church, or any exception against her divine Service, dread Sacrifice of the mass, or other her holy Rites and Ceremonies? Not in the least. Or were their understandings convinced against any Principle or tenet of the same? in no wise. Then their fall must proceed from their depraved and corrupt wils, which they made their Law, and the filthy liberty of their body their God. *Hinc ille Lachrymæ.* This dismal and wilful change in King and Peers has been and is the only source of all the inundation of evils, confusions, and innovations in Church and State, that daylie happen to this distracted Kingdom. Hence the religious commemorations of the great misteries of salvation quite-abolished. Hence sacred formes of prayers vilified and scorned. Hence Christ

Admonition.

Christs Embassadors for peace and reconciliation (which are his preachers and Priests) banished imprisoned or hanged. Hence the doctrine extracted purely from the fountain of living water invaded & trampled into a muddy puddle, her heavenly discipline threatned not daring to appear against daily avouched heresies and intolerable blasphemies. Hence Temples and places consecrated to Gods divine service demolished and Poluted: so that heresie once broken out and the compofure of it dissolved, splinters it self into a thousand heresies, and schismes, so as that you can not but discern the goodliest Fabrick of the world (the Cathol. Religion) plucked up by the root and abjured as if it were some monstrous accursed thing. Hence unhappy Harry himself perished, and ran the whole State of this Kingdom upon a Rock and wracked it, on his death bed belching forth there last desperate

words, *perdidimus omnia*, as if he had said, is this the end of all my promising pleasures, to lose my own soul and endanger the loss of the souls of my Subjects? Is this the issue of my vain hopes, to fill my Coffers, whereas all my Treasure is exhausted and spent? *perdidimus omnia*, all is lost for not adhering to God and his revealed Truth. Now I feel all my passed pleasures and delights to become bitter and lothsome to me. No Marvel, for pleasures alway end in bitterness and sorrow. As a modern Author observed,

*Principium dulce est, sed finis amoris
amarus,*

*Leta venire Venus, tristis abire
solet.*

*Flumina quæstum in mare dulcia
currunt,*

*Postquam gustarunt æquora, amara
fluunt.*

Many enquire the reason why God
per-

permitted *Jonathas* so unhappily to die in the war against the *Philistines* considering he was a vertuous and just man, and a great friend to holy King *David*, ever defending him against the rage of his father ; *S. Isider. Pel. lib. 1. Ep. 130.* giveth this reason, *Quia Patrem Pithionissam quarentem minime prohibuerat, ob id, is qui prohibere poterat, in bello interiit.* O incomprehensible God ! because *Jonathas* was not so stout as to hinder his father from consulting with the witch of *Endor*, it being an hainous offence against thee, thou therefore permittedst him to be miserably slain, though otherwise just & upright in thine eyes. Let us make this use hereof, Is it not a just judgement inflicted by the Almighty on the (heretofore renowned) Nobility of this Nation, to be trampled on, destroyed, ruined, and enslaved both in their Honour, Bodies, and Estates, for being so degenerate and backward in

in appearing for the glory of their God, and the maintenance of his Truth (*viz.* the Cath. Religion) against the innovation of their lustful King? How were they (I say) stupified, and degenerate from the Prowess of their Ancestors, who for some small external Priviledges have often bid defiance to their Kings, and with Armes in the open field, by their potency dethroned their Sovereign? yet so low and base were their Spirits at that time, and in the cause of God, and their Religion, that among all the Nobility no one withstood the Usurpation and innovation of *Henry the 8.* but one poor single Gentleman, *viz.* Sir *Thomys More*; who (to his everlasting praise) preferring his eternal God, before his earthly King, and his inward peace of Conscience, above his outward tranquillity, readred himself a Sacrifice to the lust of the libidinous Tyrant? Ah! holy Man & for ever dignified among the

the Celestial Inhabitants, who preferring internal peace before external pomp; hast thereby purchased a glorious name here, never to be forgotten, and an everlasting joy and happiness, never to be taken from thee. But to return, was *Jonathas* slain for not restraining his fathers wickedness? yes. And could the Nobility (in whose power, onely it externally lay to hinder the innovations, and unparallel'd Sacriledges of their King) expect to escape the just vengeance of the same deity, who is a jealous-God, revenging the Crimes of the Parents upon their Posterity even to the fourth generation? yet let none despair, for as God is a God of Justice, so is he likewise a God of transcendent mercy, to those who with compunction of Spirit, and a Contrite heart return unto him; This flood-gate of mercy is still open to all those who with a fervent heart shall lay hold upon Jesus Christ by true faith,

faith, embracing this blessed Sacrament of Penance which is the heavenly Tribunal on earth, where onely the dread judgement (without doubt deserved by you) may be repealed, according to those words of S. Cyril, Hieros. Cath. 3. Esa. 38. where the S. speaking of the dread sentence of death given by God against King Ezechias, the King *Divinam Sententiam per Pœnitentiam revocavit*, and did not Lamech recall by his penance that most rigorous sentence of God, as S. Theodoret. q. 44. in Gen. said, *Pœnam tamen evasit propter peccati confessionem & contra se ferens sententiam, evitavit sententiam divinam*. Therefore fair warning is given unto you, sound a retreat, lay down your Armes, fight not any longer against Heaven, part with pleasure; for *Luxisti satis, edisti satis, atque bibisti, tempus abire tibi est.*

Satis diu in fago, in toga, in purpura, tempus abire tibi est. Horat.

Call to remembrance the dishonour
 you have done to the B. Name of Je-
 sus, trampling on his most precious
 blood by your Sacrilegious contempt
 of his Church and Sacraments. Now
 you may know by sad experience,
 that neither wisdom or plot can
 prevail against the living God, forbear
 meddling with him, observe your di-
 stance, continue not embroyled
 any longer in a most pernicious and
 hainous quarrel, unjustly undertaken,

*Discite Sanari per quod didicistis
 amare,*

*Una manus vobis vulnus, opemque
 feret,*

Your will, the causer of your wound,
 must cure you, for your understanding,
 by able Pens hath been already suffi-
 ciently convinced. Begin then to reclaim
 your will, & return to the living God, &
 fear him, who bindeth Kings in Chains,
 & Nobles in Fetters of Iron: who only
 can ennoble the meanest, and exalt
 the

the humble, and laugh to scorn those
 haughty that presume on their Nobility
 in contempt of Gods grace and all ver-
 tue, for as S. Ansel. de contempt. mundi
 saith, he is only Noble that is vertuous,
 and feareth God,

*Nobilis est animi quisquis virtute
 refulget,*

*Degener est solus, cui mala vitæ
 placet,*

*Nec genus aut mores veneratur
 curia cœli*

*Et cœlum justus, non generosus
 habet.*

That is :

He's only Noble that in vertue
 shines,

Ill life and manners are Degenerate's

Signes :

Earths Nobles in Heavens Court's
 unknown,

Heaven not Gentry, but the just
 doth own.

*Si mihi sunt vires & pradia magna?
quid inde?*

*Auri sunt species, argentiq; massæ;
quid inde?*

*Et rota fortune me tollat ad astra:
quid inde?*

*Longus servorum mihi serviat ordo:
quid inde?*

*Nam cito prætereunt hæc omnia sed
nihil inde:*

*Serviat ergo Deo omnis homo: quia
sic satis inde.*

That is:

Should I in preys, and strength ex-
cell all other men;

Plenty of silver, massie gold, what then?

Enjoy'd I fortunes wheel, to raise me
to the skie

Well ordered Servants, that in duty
would outvie

All others, what then? all's trash,
folly, and distress,

But God alone to serve, is true glory
to possess.

The

The want of the serious and hearty consideration hereof, has brought the whole Monarchy, to such a discord, as was never heard of in precedent ages, for by these tumultuations in matters of faith grounded only on a pertinacious obstinate will, a brave Kingdom turned to be the stage of all confusion and one of the most flourishing Islands in the world, rent and torn to peeces by the hands of its own natives; to serve for a sad subject of History and Chronicles to all future posterity, & all for having deserted the Cath. saving Religion, where all doubts concerning Religion are brought to the Apostolique see, whose infallibility we acknowledge, and whose determination from time to time hath given our faith that stability which ages cannot wear, or persecution alter from hence ariseth that uniformity with which our Cath. Religion alone is blessed, that in all Afrique, Europe and

heart and *et cetera*, there is not one Catholique
the which differs from the rest in any sub-
stantial point of faith; how then is it
age possible that a Church of such concord &
ers of peace should administer any occasion of
ouffiance or combustion about the *au-*
m-les of her belief, but rather by her
ion sound doctrine imparteth peace & stabi-
and ty to all places where she is received?
eece this is that belief which animateth all
vertues, crowneth all merits, and esta-
and blisheth all Kingdoms: This is that
all faith that preserved this Realm of En-
ole land in honour, peace and tranquility,
con in long happinels of prosperity and
the wealth, for more then a 1000.
vility years: whereas the Protestant unsteady
rmi doctrine (only maintained by the sword
iven and gallows) scarce continuing for one
ages age after sundry vain innovations, now
ter seemeth to depart the Kingdom (as the
nity Diuel did the poor man in the 1. *Chapt.*
one of S. *Mark*, renting and tearing his
rope infortunat lodging to pieces) together
and with

with its curſed contrivers according
 that axiome, *Per quafcumque carles
 res componitur per eaſdem diſſolvuntur*
 King, Parliament, Pseudo Biſhops
 diſciſh politicians, &c. were the Con-
 trivers, all which are vaniſhed like big
 meteors in the midlt of their fading
 glory, leaving ill ſavour behind them,
 yet muſt this Religion after drawing
 away abſtinenſe and faſting from the
 Chriſtian world, chaſtity from the
 Clergie, vows and diſcipline from Reli-
 gious, power of doing good from the
 ſoul, al helps from the faithful departed
 Altars and Sacrifices from Churches
 &c. after I ſay all this prodigious
 deſtroy, the Proteſtant Church muſt
 be embraced as a Reformation, ſo as
 a moſt flourishing Kingdom muſt be
 drenched in the confuſion of war and
 calamity to maintain its Sandy prin-
 ciples, and the Cath. Religion put into
 the liſts of high treaſon, and the moſt
 upright ſubjects in Europe, the Catho-
 lique

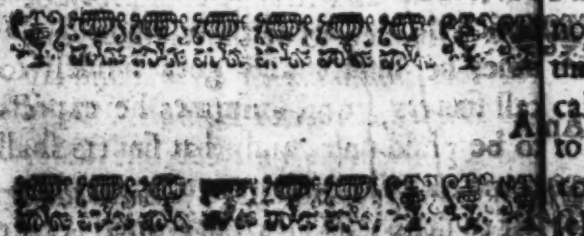
diques in England & Ireland, sequestred,
 imprisoned, &c. onely for being constant
 to God, King and their Conscience, and
 their being absolved by Catholick
 Priests for their salvation: is this that
 bigg Mademe which sparkled abroad in
 the eyes of all Nations, trampled at
 home under the feet of its Vassals
 for to maintain that unwhol-
 some and infernal quarrel of *Harr.* the
 But the Cath. Religion is that which
 overcame the conquering *Cesars*,
 which in ages did turn the blood of
 martyrs to a B. seed for posterity,
 which from her cradle was trained to
 follow a suffering God by the royal
 way of the Crosse, paved over with all
 the engines of Hel, Sword, Gibbets,
 iron hooks, burning Caldrons, &c. if
 this be the very same invincible For-
 tresse, in what case are the dipping
 Anabaptists, prond Presbyters, and
 blind seekers, &c. what case are they
 In the mean time, let them suffer
 liquors

us to pronounee that fundamentall
 verity on which all just hopes are
 grounded, *there is a God, a living*
God, a God clear sighted, a God dread
ful in all his judgements; and to
 declare thus much of his condition,
 often seemeth in the beginning of
 attempts to lose the field, though in fact
 he still hath the Victory: So, he entering
 the Battail of our Redemption in the
 garden of Gethsemany, he fainted, like
 a great gamster, who slight his first
 endeavour, to ingage the adversary in
 the play: this doubtless will prove the
 end of all the triumphs of hereticks
 over Catholikes; they now go on with
 all success, they glory in the multitude
 of their forces by Sea and Land; but
 let them take heed there be not a
 power decreed, when heaven as from
 an ambush shall come to the field, and
 bury all the ruines of their fleshly inno
 vations, in a Kingdom so famous and re
 nowned, now consumed in a bloody
 quarrell

warrel, undertaken against a Religion
maintained throughout the world
with the harmonious consent of 15.
es: You blind Sectaries, if you mean
to establish a Commonwealth at the
expences of onely Cath. Estates and
Blood, beware, least the King of the
Heavens, Christ Jesus; when his mystical
body is thus suffering, draw not a fatal
eclipse on all your Fortunes and Vain
hopes. God of his infinite mercy give
you the grace to sound a timely
alarm, and set up your ensignes, with
resolution to fight no more against
the lawful power ordained by heaven,
but take away the filme from your
eyes, whereby you may evidently see
your errors, and strange courses & not
be ashamed to acknowledge your
error, for, *humanum est errare*; and say
with David, *Peccavi Domino. Bonum
mihi quia humiliasti me*, &c. but rather
wish to have obstinately continued
in the space of 100. yeers in your
warrel

appa-

apparent errors, *Diabolicum est perse-*
verare, having reaped no other benefit
 for all this while by your long labours
 and intricate contrivances against God
 but to involve the glory, riches, peace
 liberty, and prosperity of this brave
 Kingdom into a Labyrinth of misery.
 do but examine seriously these words
Quem fructum habuistis in illis, in
quibus nunc erubescitis, *Rom. 5. v. 2*
 and humble your selves doing wor-
 t Penance, otherwise Mark what
 Bernard saith, *Serm. 1. de adventu*
perire necesse est penitere nolentes. The
 must necessarily perish that will not
 repent.





God
peace
An Exhortatory

INTRODUCTION

To Penitence as a Vertue, and
as a SACRAMENT.

UNDREY and very strange are the in-
ventions (as I may term them) and
projects of Christ laid down for to
bring man to make use of his great
mercies, & this he wishes his Preachers
to make known to all people, *Notas fa-*
cite in populis ad inventiones ejus, 2.
Par.c.16. to the end that all may take
notice thereof for their behoof: Som-
times he invites and goes himself to
call sinners, and sometimes he expects
to be praid unto, and that sinners shall
come to call unto him. To impart him-
self to the 3. Kings, they must come

B

tra-

travailing through so many Countries from the East into *Bethlem*. He permits his friend *Lazarus* to ly 4. days stinking in his grave, and expects to be sent for to revive him. Himself goes voluntarily to the City of *Naim* to profer life to the late dead young onely son of the widdow. He suffers one sicke man to ly neer the Pond of *Jerusalem* 38. years in his infirmity before he cured him; yet he cures the Centurions son without ever having seen him : with an onely glaunce of his divine looks he reclaimes *Peter*. To reclaim *Paul* he calls him down as dead from his horse. He gives way to the woman of *Canaan* to cry out after him, and his Apostles making intercession for her ; he is pleased that *Magdalen* shall come for her conversion into *Simeons* house, wash his feet with her tears and wipe them with her hayr before he works her conversion ; and he goes in person to seek for the conversion of an inveterate

tries rare woman of Samaria. O strange inventions of Christ Jesus, *not as facit &c.* But among all his wondrous inventions, the Institution of the Sacrament of penitence ordained by him for the remission of sins is one of the rarest and Sovereignest; and as such, ought in all serious earnestness to be embraced and learned, being absolutely necessary for salvation, *Necessitate medii, & precepti*, the which consisteth in the detestation of sin, as manifested by an external confession, absolution, and satisfaction. This Sacrament was instituted by Christ in the new Law after his Resurrection, when he said to his Apostles *Joan. 20. v. 22. Whose sins you forgive, they are forgiven, &c. and Math. 18. Whatsoever you shall loose on earth, shall be loosed in Heaven*; words so plain, that none without inevitable damnation can deny: see the Council of Trent. *Sess. 14. c. 1. & can. 1. & 5.* In this Sacrament we have an exte-

nal rite and figure, to wit judicial ab-
 solution, in these words, *whose sins ye*
shall forgive: we have a promise of
 grace, in those words, *they are forgiven*
them: and we have a commandment
 in those words, *as my Father hath sent*
me, I do send you, whereupon the
 Apostle. 2. Cor. 5. God (saith he) hath
 given us the ministry of reconcilia-
 tion, &c. you may observe that pen-
 nance is nothing else then *Penam*
tenere, vel punire in se peccata com-
missa, as August. and Pitigian. *disti-*
14. q. 1. art. 9. because per penitentiam
panam subit & in se punit peccatum
dolendo & plangendo. By pennance the
 sinner willingly in confession under-
 goeth pennance, inflicting grievous pu-
 nishment on his body in satisfaction for
 his sins fasting, watching, praying, &c.
 By this Sacrament our Saviour fulfilled
 his promise *Mat. 16.* in giving the
 Keys of Heaven to his Vicar, whereby
 metaphorically is signified the peculiar
 power

power which he was to confer on his Priests in all ensuing ages: for those his sacred words *Joan. 20. &c.* are intimated not onely to his Apostles, but also to all their successors in the holy function of Priesthood, who are to be absolute judges with such supreme power, as that with cut their sentence and absolution, none after baptism can be reconciled to God, or cleansed from sins; the Priests onely having power of absolving or condemning according to the disposition of the guilty sinner; removing all impediments that exclude souls from Heaven, as are the sins of the people, and the paines due to them: all which are removed by a Priests Sacramental absolution. Hence it may be observed, that those words of our Saviour *unless you do penitance, you shall all perish;* are verified at all times, for none ever has bene justified without penitance, as a vertue, or a Sacrament. By penitance *Adam* our first father

was by God pardoned of his sin, *Cain* because he withdrew himself from penance, was lost: *Noe* was made preacher of justice and penance by God, and those onely who adhered to penance were saved, all the rest drowned without mercy. Because the *Ninivites* embraced penance willingly, they received grace and mercy, so *Manasses* after all his wickednes; *David* after his adultery, *Peter* after denying his Master, *Migdalén* after the infamy of her lewd life, by penance obtained the spirit of grace, became pleasing to God, and gained heaven; all these washed the stains and filth of their sin, not by penance as a Sacrament, for it was not as yet instituted by our Redeemer; but only by penance as a vertue, which did marvelously shine in them by a deep detestation of their former sinful life, and an unfeigned interiour conversion to God, with a firm hope of his mercy and pardon. So that it is folly to think to enter into

Heaven by giving liberty, pleasure, ease and rest to our body, our life being but a continual warfare upon this earth, where we must stand alwaies upon our guard with weapon in hand, fighting here, to be crowned in Heaven, laboring here, to rest there, sowing of tears here, to reape joys there, in a storm here, to be in calm there; and therefore this our Roman Cath. Church is called militant here, but triumphant there, both which are correlatives; and so said Christ *Regnum celorum vim patitur*. &c. That our Church here is a well ordered army alwaies set in Battel array, in which army the King and chief in command is Christ Jesus, his under General is his Vicar the Pope, his Colonels the Bishops, Prelats, and Pastors, his Captains and ingeneers all under-Priests of all estates, his Trumpetters the Evangelical Preachers, his souldiours all stout Christian Catholics: This heavenly army is

The Saving Knowledge

nished with all the Sacraments: Ma-
trimony peopleth the army with men,
Baptisme presseth and enrolleth them,
Confirmation armeth and strenghteneth
them, the most B. Eucharist provi-
deth still the Camp with heavenly
Victuals, and with Ammunition bread,
holy Order furnisheth the Camp with
their Colonels, Captains, and Com-
manders, Pennance healeth the wounds
and cleanseth all stains and filth received
in the daily fights, & extreame Uction
relieveth them of the reliets of their
wounds and diseases. Behold Christian
what a well ordered army is this where
thou art enrolled as a souldier. Let us
then learn to handle dexteriously this
weapon of pennance; as we have all
sinned with *Adam*, *David* and others,
let us take the way of pennance for our
returning to Gods grace as they did;
Methodus saith, that *Adam* for the
space of one hundred yeers did bewail
the commitment of one sin, and *Chry-*

soft.

soft, of David said, that *Cecidisses de culmine si non fuisset compunctus*; and so said himself, *Ego in flagella paratus sum*; who was more wicked then *Adanasses*, *Sed & hunc penitentia reuocavit*, *S. Chrysost.* after his pennance *Aaron* is chosen high Priest, and her pennance frees his sister *Mary* from the leprosie, pennance was the weapon wherewith the Samaritans did overthrow the Assirians, *Achabs* pennance tyed the hands of God, &c. the consideration hereof made the ancient fathers to make that horrid house of pennance, which as *Climacus* said; they called *Carcer* where som stood ever, beholding the Heavens, which through their sin they could not enter in; others ever looked on the ground their hands bound behind as unworthy to look on Heaven, &c. they all knowing well that *penitentia angelos facit*, &c. brings us to become like pure angels, even as sin makes us like to the Diuel, whereof

I reade an example *Specn. exempl. dist.* 5. *exempl.* 81. of a man that left his wifes bed and went to ly with a trumpet, who when he ended his filthy sin, his face grew ugly like a Divil, inso- much that his wife, neighbours & even the very beasts could not abide to look upon so horrible an object : until at length he confessing his sin and promising to do pennance, was restored to his own former shape, &c.

O Christian, Shall the Birds, Beasts, Serpents, and senseless Creatures surpass thee ! The Eagle approaching to the Sun renews his Feathers ; The Deer renewes his Horns, refreshing it self at the Spring or water of a Fountain ; The Sparrow-Hawk renews her Feathers with the blowing of the Southerly wind ; The Snake leaves her old Coat betwixt the rough stones ; The Trees are renewed with the Spring, after the dead Winter ; and the very Marble
stone

stone is polished and renewed by
the work of man. O sinner, like to
the Eagle, is the Sun of Justice, Christ
Jesus, and if thou come near him,
then shalt thou be renewed, *Psal. 102.*
like to the Deer, thou hast the Foun-
tain of life, where by penance thou
mayst wash away all thy horrors; like
to the Sparrow Hawk, thou hast the
Southerly wind of the holy Ghost
still blowing divine inspirations into
thee, to renew thy old life; like to
the Snake, thou hast the rough stone
of mortification, for to get thee a new
coat of grace; like to the Trees, thou
mayst grow with the Spring; and like
to the Marble stone, thou art daylie
wrought upon by the Preaching,
Teaching, good examples, &c. of
Gods servants: wherefore I say unto
you with *B. Pet. Dam. Ohservo te per
omnipotentem Jesum, per sanctos Ange-
los ejus, per Thronum Maiestatis eius
igneam, ne temetipsum decipias, &c.*

I beseech thee sinner by the omnipotent
 Jesus by his blessed Angels and Saints
 by the fiery Throne of his dreadful
 Majesty, that you do not delude your
 self wilfully, procrastinating from day
 to day your conversion, thereby seduc-
 ing blindly your poor soul; mark
 what *S. Ambrose* saith, *Plures homines*
qui innocentiam servarunt quam qui
veram poenitentiam fecerunt; he knew be-
 more that preserved themselves in the w
 state of innocency, then that in the lat-
 ter hour made true penance. O terrible
 saying for those that learn not in time
 this most important lesson of penance,
 on which dependeth eternal salvation.
 And *S. Augustine*, *Poenitentiam damus,*
securitatem non damus. He that expecteth
 to do penance at his dying hour, he
 may do penance, but I cannot secure
 him of salvation; for when we are
 at our best, we are not good enough to
 be converted to God: Dost thou think
 that he will accept of thy old, decayed,
 rotten

rotten bones, when sin and the Devil
hath sucked out thy marrow? No man
would present a lame horse, or a dis-
ordered Clock to a King. *Carajumen-*
dayum, the body is a Beast, and wilt
thou present that to God when it is
mangled, foundred with idleness, pleasure,
and tyred out with excess of wanton-
ness? when the clock of thy soul hath
been long set by the Devils dial, and
when all the wheels, all thy faculties
are worn out by sin, wilt thou then
present it to God? When thy knees
are feeble, knocking one against ano-
ther, when the strong men begin to
bow themselves, their arms weak and
impotent, when the grinders shall cease
because they are few and wax dark,
thine eyes dim, and ready to sink into
their holes, thy senses not able to enter-
tain their objects, when thou hast the
Palfie in thine hands, the Vertigo in
thy head, the Gout in thy feet, and
leaps, convulsions, and aches in thy
joynts,

joyns; art thou then a fit sacrifice for
 God? and dost thou think that he will
 accept of thee then, when sin forsakes
 thee against thy will? offer then thy self
 therefore whilst thou art young, sound
 & unfoyled, learn to do penance, in thy
 youth and fear to live in the damned
 state of mortal sin: for as S. *Augustine*
 saith, *Cur non times vivere in illo sta-*
tu in quo mori times? Sinner, why dost
 thou not fear to live in that cursed state
 wherein thou art afraid to dy? And as
 he elsewhere saith, *Hac animadversione*
percutitur peccator, ut moriens oblivis-
catur sui, qui dum viveret oblitus est
Dei; The sinner that living forgetteth
 himself, by a just judgement when dy-
 ing, he comes to forget God. Gods
 of his infinite mercy enlighten us to
 lay these remarkable words seriously
 to heart, and endeavour vigorously to
 imitate holy King *David* in his speedy
 conversion, and rare penance.

the former part of the first chapter of the
 will be the same as the former part of the
 sake of the same. **CHAP. I.**

Wherein you may take notice of the
 singular Vertues of King David be-
 fore his falling into sin.

YOU may observe that David was
 the son of Isai or Jesse, of the fa-
 mous Tribe of Juda, born in Bethleem,
 and the yongest brother of eight that
 were in all, nevertheless was he pre-
 ferred by God before them all to be
 anointed by Samuel King both of Juda
 and of Israel: he was of that bodily
 strength, that with the help of onely
 Gods hands or fists, he killed a Bear and
 a Lyon, 1. Reg. 17. he fought
 valiantly with the great gyant Goliath, and be-
 came the victor of his life. He fought many
 battails with the Philistines, and al-
 waies had the victory with their
 overthrow: He vanquished the Moa-
 bites,

bites, spoiled the Ammonites, and con-
 quered the Syrians. He never fought
 battail, but that alwaies from the
 he returned a victorious conquerour,
 reason that he never attempted to give
 battail without prayer and consultation
 with God, said *Ambrose*, *de officiis lib.*
1. cap. 40. He was a King, and
 a one as being first chosen by *Samuel*
 and selected by divine institution a-
 mongst the rest of his brethren, and
 annointed King in the middest of them,
 he was afterwards also annointed King
 again in Hebron, where he lived seven
 yeers, being onely King of Juda, and
 the third time he was annointed King
 in Jerusalem, and was made King both
 of Israel & Juda, he being of the age of
 30. yeers. He was so singular a Prophet
 that *S. Gregory Nazianzene* places
 him over all other Prophets, for that
 as *David* affirmed himself, 2. Reg. 23.
 4. The Lord hath spoken unto him
 not in darknes, or with clouds of am-

philology, but as the light of the morning, when the Sun riseth early without clouds glittereth. He was so devoutly given to divine service, as he translated the Ark of God from Caliahathani into Syon, and resolved to build a standing Temple for God in Jerusalem, for whose structure he prepared all the materials necessary for the work, *Cogitavi edificare domum*, &c. 1. Par. 28. 2. He was so full of compassion, that when he heard of the death of his enemy *Saul*, he wept bitterly, & was so grieved thereat, that he killed the messenger that brought him news of his death, and rendred great thanks to the Citizens of Jabes Galaad for having buried his carcass, 2. Reg. 2. Such was his meekenes that *Philo Carparchius* termeth him the meekest mountain of Clemency, and of all sweet smelling spices, hearbs, and flowres. Such was his piety and mercy, that notwithstanding all the rebellious attempts,

tempis & trecheries forged against him sin
 and practised by his most wicked son
Absalon; he forgave him freely. Such
 was his sanctity and righteoulnes, that w
 notwithstanding he was higher then
 all other Kings, greater then the w
 world, yet was he *Sanctitate maiore et
 quam potestate*, his holines did becou
 lway over his might and power. In
 much (affirmeth *Remigius Aluissiodore
 rensis*) that *Per David intelliguntur Dav
 omnes Reges iusti*: By onely the name
 of *David* you may expresse the right
 reoulnes and vertues of all other good
 Kings: Such was his patience and hie
 respect to the servants of God, and th
 acknowledgement of his own frailty
 that notwithstanding that he was
 powerful King, and a Prophet that
 exceeded all other Prophets in vision
 and revelations of future things, yet
 when a privat man as *Nathan* came
 to rebuke him for his offence commi
 ted against God, declaring in publick
 that

that sin that was committed to the
 secret of secrecy by him and by Beth-
 Shee, he did not scorn to be so rebuked.
 He waxed angry, but with great grief
 and sorrow acknowledged his fault,
 and such was his humility, and so little did
 make esteem of himself, as when God
 would have exalted him, he said, *Quis*
Infamia ego Domine? what am I O Lord
 to be esteemed of? and God to shew
 unto David's worth said, *Dux super popu-*
lum meum Israel, Thou art a Captain
 righteousness by me, to lead and rule my
 people of Israel. So great was his Ma-
 jesty, that his throne of state shall be
 like the days of Heaven, as the Sun in
 mine presence, and as the Moon perfect
 as ever. So upright a man he was
 that God found him agreeable to his
 own heart. To conclude he was,
 yet (saith *Amastasinus Synetta*) *Figura et*
Pater Christi, a Figure and a Father of
 Christ. A Figure or Type of Christ he
 was, for that even as we read of David
 that said

Christ

Can Leonibus lufit quafi cum agnoscit. He played with Lyons as it were with Lambs: fo we read of Chrift, that when he fhall come, the wolf fhall dwell with the Lamb, and the Leopard fhall lie with the kid: And a Father up to was to Chrift, for fo the Archangel *Gabriel* faid to the blessed *Virgin* *Luc. 1. Dabit illi Dominus Deus fedem* *David Patris eius.* The Lord God fhall give him the feat of his Father *David*, and the blindman in the way going to Jericho called him the *Son of David* *Luc. 18.* Son of *David* have mercy on me: fo likewife did the woman of Canaan *Math. 15.* and the children of Jerufalem tempt him, *Math. 21. Osanna Filio David.* His preeminency was fo great, that *Saint Marthew* the Evangelift gives him place before *Abraham*, *Isaac* and *Jacob* in the genealogy of *Jesus Chrift*, he having lived many yeers after them *Math. 1. Filii David filii Abraham.*

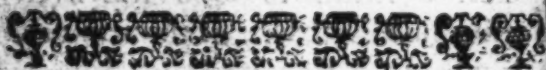
It shall peradventure seem strange
 to some, that *David* being an adul-
 terer, and a murtherer, should be re-
 corded in the pedigree of our Saviour,
 whilst on the other side that *Ochozias*
 father to *Jeram*, and *Joas* son to *Ochozias*,
 and *Amasias* son to *Joas* and father to
Jeremias are left out of this pedigree be-
 cause they were sinners, yet progeni-
 tors of *Jesus Christ* who lineally
 descended from them as from *David*.
 What should the reason be why *S.*
Mathew should shew favour unto
David the sinner, and disesteem so much
 these other three sinners and Kings
 as he would not daigne to name
 them once in that pedigree? *Rupertus*
quodam cap. 1. Matth. answers to this que-
 stion, and sayes that the reason is, that
 these three Kings omitted in *Christ's*
Genealogy, were not onely sinners
 but such as is incident to human frailty)
 but also were obstinate sinners which
 was proper to diabolish perversity. They
 were

were Idolaters that refused to fling
 any reverence to the true God of Israel.
 They persecuted the Prophets, & they put
 to silence the preachers, and they
 impeded all the wayes that did stee the
 the observation of Gods lawes and the
 salvation of mens souls. Of such people
 saith Bernard, that their companions
 and societies are to be shunned, lest
 their sacrilege may be compared
 to the sin of those that lay hands on
 our Saviour, putting him to death, Bernapp
*Serm. i. in Convers. B. Pauli. Agnosce
 te delectissimi. & expavesce te conformant
 coram qui saluam animam impius
 dunt. Horrendum penitus sacrilegium
 quod & ipsam videtur excedere furo
 cinus, qui Domini Majestatis manau
 sacrilegas intecerunt, and such sacrileg
 gious obstinate sinners ought not to be
 placed in the genealogy of Jesus
 Christ: but David must be recorded
 there, who was never found ob
 stinate in sin, but ever lived in the
 an*

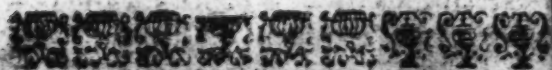
the end fear of God, and of his last Judge-
of merits: he must be named in the pedi-
genee of Christ for his worth, and for
his excellency first named before any
father: and for his Majestical magnifi-
dence termed King, *Math. 1. David,*
computem Rex, a priviledge graunted to
none of the other Kings, for none of
them was so good, so just, nor so holy
as *David*. And notwithstanding all
his (saith *Chrysostome* :) after all this
happines, he grew negligent of himself
and fell into sin. And Christians, Si
fortis amicus Dei tam facile corruit,
impugnans non timebit casum, if *David*
so neer a friend to God was over-
thrown so easily, what is the man that
ought not to fear?

In this case I leave *David*, I mean
his declining from vertue until my
next discourse, where I will expresse the
height of his transgressions, as here I
have given a touch of his vertues,
praying you Christians as you tender
your

your salvation to take notice of him, let
 his example be an instruction for us, if
 we fall to sin, not to despair of the grace
 of God, but to endeavour to rise again
 by the exercise of satisfactory works.
 Behold said *Ambrose*, *Peccavit David*
quod solent Reges, sed penitentiam
gessit, flevit, ingemuit, quod non solent
Reges. David sinned and so do many
 Kings sin; but he made penance, he
 wept, he sighed, which is not usual in
 Kings: O Christian fall to this con-
 sideration.



CHAP.



CHAP. II.

How every Christian ought to abandon
his, by the sad circumstances of King
David's fall.

THe Poet Ovid in his third Book of
Transformations writeth, That the
Goddess of Chastity and Beauty, Diana,
so called in the Earth, but in Heaven
Luna, in Hell, Proserpina, amongst the
Infernals, being at a time bathing her
self in a cleer fountain, a certain fel-
low called Actæon chanced to come by
the Fountain, and was so bold, as to
look upon the naked Goddess in the
Water: In revenge whereof, the God-
dess turned and transformed him into
a Hart; his horns grew upon the sud-
den; his own Hounds thinking him to
be a true Hart indeed, pursued him,
hunted him, slew and devoured him.

*Incens Actæon vidit sine Velle Dianam
Præda suis caribus non minus ille fuit.*

C

This

THis Poetical Fiction is but a
 counterfeite of what really hapned
 to King *David*; who having seen fair
Bethsabée bathing her self naked in the
 clear Fountain of her own Garden,
 looked so wantonly on her, as he was
 quite transformed from his former
 shape of state of life, being turned to
 the nature of a Beast; from a spiritual
 man, to a carnal man; from a saint,
 to a sinner; from being the servant of
 God, to be a thrall and bond-slave to
 Sathan: Wherefore in revenge of
 his bold attempt, God threatens him
 and his posterity with the sentence of
 death, saying, by his Prophet *Nathan*
 unto him, *Non recedet gladius de domo*
tua usque in sempiternum: 2 Reg. 12.
 v. 10. The sword shall not depart from
 thy House for ever. More God saith,
Ecce ego suscitabo super te malum de
domo tua, &c. Behold, I will raise upon
 thee evil out of thine own house, and
 will take thy wives before thine eyes,
 and

and give them to thy Neighbour; and he shall sleep with thy wives in the sight of this Sun; for thou hast done it secretly, but I will do this word in the sight of all Israel, and in the sight of the Sun. O most rigorous harsh sentence! but most justly pronounced against so bold a sinner. In my former discourse I have expressed some of the vertues that shined in King David, who came from handling a Shepherds hook, to command a Scepter; from the Sling, to the Sword; from the Garland, to the Crown; from his gabardine Cassock, to wear Purple and Scarlet; from the Cottage, to the Court; from the Field to the Kingdom and Palace; and from keeping of Beasts, to rule and govern Men; *De post fardantes accipit eum*, Psal. 77. v. 70. But now I must speak of his Fall; *Iam Prophetæ peccata dicturno sum*, &c. Chrysost. Homil. 1. in Psal. 50.

I am to rehearse now the heave,
C 2 hairous,

hainous, and outrageous sins of a Prophet; I hope it shall be without incurring the displeasure, or deserving the reprehension of any man; for that the merciful God, that hath care of all men, for their salvation, finds helps and ayds to help them, not only in their vertuous actions, but also in their sinful Transgressions; so that the fall of some, is the raising of others; their sores and wounds, an Antidote to cure other mens Maladies; and the Shipwrack of the just, is sometimes the safe arrival of the sinner to his desired Port of salvation.

§ 1. For as the renowned Doctor S. *Augustine* pondering the instability and frailty of man in this life, saith, *Vidimus multos Domine, &c. August. in Soliloqz. cap. 29.* O Lord, we have seen many, and our forefathers have related so much unto us, the which I may not call to remembrance without trembling, or acknowledge without fear:

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sear : Many I say, that having formerly in a manner ascended up into the heavens, placing their rest and habitation amongst the stars, have afterwards fallen to a bottomless Gulf, and their souls abashed and perished through sin. We have seen the stars fall from the Firmament, being deadly stricken with the Dragons Tayl; and those that lay upon the dust of the earth (being holpen by thy lifting hand) to have mounted aloft most strangely. We have seen the living die, and the dead rise, to live again; and those that walked amongst the children of God, in the midst of the fiery stones, to have fallen down to the mud of sin and iniquity, being turned to nothing. And in his *Hypognosticon*, cap. 7. (if he be Author thereof, saith this holy Doctor, *Novimus aliquos etiam perfectos*, &c. We have known some men that grew to perfection, having laboured in the service of God for many yeers, and in

their latter days have declined, and tumbled down, and perished ; and others we knew , which from their Cradle, to their decrepid Age, have lead a most insolent damnable life, offending God all manner of ways ; and yet those were (by means of the grace of God) suddenly converted and transformed, and taken hence, to enjoy the rest and glory of heaven. Who is the Wise man, that can understand these things ? Or who is he that is able to yeeld a reason of this commutation ? These are things to be referred and left only to the knowledge and judgement of God. And in *cap. 8.* he saith, *Ipsius erit potestatis, iudicium in nobis debitum mutare damnationis, & gratiam predestinationis indebitam prerogare.* But certain it is what *S. Ambrose, lib. 3. comment in Lucam* said ; *Plerumq; illustribus & beatis Viris, &c.* You shall find the illustrious and holy men to have committed hainous
great

great sins ; that you may observe, that even as men, they yeilded unto Temptations, by which they were overcome, fearing that their egregious shining vertues might perswade you that they were not men, but of some higher strain of Nature. And among these, (as it was acutely observed by a grave learned Author) the fall of *David* into sin, was so rare and singular, that if you ponder the circumstances and particulars of his transgression, you shall not find in holy Writ any servant of God, his sin to be so hainous, and of so great enormity as his ; excepting only the sin of *Adam*, that defiled all his posterity. *Judic. 14. & 15.* I read of *Sampsons* sin ; of whom saith *S. Ambrose, Apolog. 2, de David. cap. 3.* *Leonem manibus suis strangularis, sed utinam amorem suum suffocare petuisset. Messes incendit Allophilorum, & ipse mulieris unius arsit uniculo.* He strangled a *Lyon* with his own hands,

but I would to God he could choak and bridle his own love. He burned the Corn of the Philistins, and was himself set on fire with the little fire of one woman. *S. Ambrose* likewise in the same Chapter, makes mention of *Salomons* sin, in these words, *Salomon Templum Deo condidit sed utinam corporis sui Templum ipse servasset.* He built a Temple for God, and would to God he had kept the Temple of his own body unspotted. I read of the sin of *Jephtha*, *Judic. 11.* That he returned victorious from his enemies the *Ammonites*, but was overcome by his own rash oaths, and foolish vow unlawfully made; rewarding his gentle daughters love, with putting her to death. I read of *Moses* his infidelity, of *Aaron* and *Maries* idolatry, and murmuration; of the licentiousness and wantonness of *Mary Magdalene*; of the covetousness of *Matthew*; of the incredulity of *Thomas*; of *Peter's* denying

nying Christ; and so of others: which though they were entrapped by Sathan in the snare of sin, they continued no long time in that estate, as e: that Gods Vocation did recall them; which is a circumstance that does diminish or mitigate the weight of their offences: But in *David* we must first condemn his manifold sins committed; and secondly, his obstinacy of continuance in that state; with other circumstances, which highly aggravate matter against him.

§ 2. Many were the Tyes and Obligations that God had upon *David*; and many were the sins committed by *David* against God: A bad requital to so great a debt. *Nicholaus de Lyra in disputat. contra Judeum*, recordeth *David's* several sins; whereof one was, That through his unadvised carriage, where he should be very circumspect (by calling to *Achimlech* the Priest for a sword, 1 Reg. 22. and

taking from him the Holy Bread of the Sanctuary, in the presence of *Doeg* the Idumæan) he was the cause why *Doeg* at the command of *Saul*, murdered all the Priests of *Nobe*, which were in number fourscore and five, and razed the City of *Nobe*, putting to the sword, men, and women, and children, and sucklings, and their oxen, and asses, and sheep. This sin was acknowledged by *David* himself, unto the Priest *Abiathar*, son to *Achimelech*, who only had escaped the slaughter, when he said, *Ego sum reus omnium animarum Patris tui*; I am guilty of all the souls of thy Father. Secondly, *David* sinned for not reprehending his son *Annon*, for ravishing his own sister *Thamar*, 2 Reg. 13. v. 21. *Noluit contristare spiritum Amnon filii sui, quia diligebat eum, quoniam primogenitus erat, &c.* He would not make his son *Annon* sad, for that he loved him, whereas he was his first begotten

gotten child. O miserable and damnable love of the Parent to his child, when he prefers it to the love that he ought to bear unto God ! The child sins against God, misbehaves himself, and the Parent will see it, and suffer it, without checking his child, fearing to make him angry, or sad. Thirdly, King *David* sinned in raising wicked *Siba*, and in giving him all his master *Mephibosheth's* inheritance, upon the false information of the said *Siba*, 2. *Reg.* 16. v. 4. whom he should rather have hanged for his falseness and misdemeanour. Fourthly, *David* sinned in breaking the oath taken by him and *Jonathas*, father to *Mephibosheth* aforesaid ; 1. *Reg.* 20. v. 42. *Quia juravimus ambo, &c. We have sworn both of us, in the name of our Lord, saying, Our Lord be between me and thee, and between my seed, and thy seed for ever :* which Oath he broke, giving this said *Mephibosheth's* inheritance

tance unto *Siba* : And for this sin of Perjury (as the Hebrew Doctors say) was the Kingdom of *David* after his days, divided in *Roboam* and *Jeroboam*, 3 *Reg.* 12. Fifthly, *David* sinned the sin of Pride, 2 *Reg.* 24. in numbring the people, and in not giving to God half a sickle of silver out of every man, as the Law had ordained ; for which sin God grew to be so angry, as he punished *David* with the death of threescore and ten thousand of his men, from *Dan* to *Bersabee* ; who all died with the Pestilence in the space of three days. Sixtly, he sinned committing Adultery with *Bethsabee* ; 2 *Reg.* 11. And seventhly, he sinned by causing *Urias* the innocent to be killed. And what maketh these two last sins to be more hainous, is, That he knowing full well that God was displeased with him, he had not that feeling of his offence, or that humility in him, as to kneel before God, and

and to cry him mercy ; but persisted in that wicked state of damnation for a whole yeer, until he had the pleasure and joy to see the child born, and until God sent his own Messenger into his house, to rouse him out of that sleep that voluptuous lust brought him unto, and to shew him the iniquity of his fact by a Parable ; *Cum venit ad eum Natdan Propheta.*

§. 3. I cannot but admire here at King *David*, considering how he was transported ; that notwithstanding that he had abused *Bethsabee*, and killed *Urias*, such was his blindness, that he took to wife her that had been his whore, brought her into his Palace, made her a Queen, they lived together one, two, three moneths, yea, a whole yeer long, and yet all that while he never reflected upon himself, nor saw his offence, to call for forgiveness thereof at the merciful hand of God. And my cause of admiration increaseth, when

when I read in *David* himself, what diligence he used in searching every corner of his Conscience, and after all his labour, cannot find out his iniquity; *Et meditatus sum nocte cum corde meo, &c. Psal. 76. 7.* And I meditated in the night with my heart; and I was exercised, and I swept my spirit. *Diligenter in vestigando, ne ibi lateret aliqua gravis culpa Dei offensiva, saith Nicholas de Lyra.* I looked narrowly and diligently to my Conscience, fearing that there should be hidden therein any great sin, that should be offensive to God. *Scopebam spiritum.* I swept it. Or, as the Marginal gloss saith, *Excutebam spiritum,* I shook my soul, that no dust of sin might remain in it. Or as *Genebrardus* readeth, *Torquebam,* I tortured my soul, putting it to a Press, that it might drop out, if any passion of sensuality, or other vice was therein remaining. Or as the *Interlineal* hath *Ventilabam,* I winnowed my soul, casting

ing aside the chaff and straw, leaving nothing therein but the pure grain of grace. Or as the *Glossa ordinaria* expresseth, *Purgabam mentem*. I used all diligence to clear and purge my Conscience, Or, as the *Seventy* read, *Cum corde meo garriebam, & saniebam spiritum meum*. I spoke and parlyed with my heart, and have weeded, and raked, and harrowed my spirit, soul, and conscience; insomuch that *defecit spiritus meus*, my strength having failed me, I could do no more. Why then (say I) How is it possible noble David if thou didst so narrowly search, and sweep, and shake, and press, and winnow, and purge, and weed, and rake, and harrow thy Conscience, until all thine endeavours have been employed to the uttermost, and thy spirit failed; How is it (I say) possible but thou didst discover and find out the chaff of wantonness, the filth of Adultery, the dust of sensuality, the drops of murther, and the

the iniquity of sin, that lay patent and open to the world in thy guilty Conscience, in thy wandring spirit, in thy ungrateful heart, and in thy sinning soul? But now I see the reason is, that thou hadst at home before thine eyes the Idol that thou didst adore, and that did lead thee into all this mischief; I mean, the Mistress of thy desires; *Idolum luxuriosi est adultera, vel Concubina*; she dazels thine eyes, and blinds thine understanding of celestial affairs; insomuch, as all that yeer, the spirit of Prophecie did not light on thee, neither didst thou Prophecie, or instruct thy self, or any other man all that yeer, nor sing one Psalm, as thou wast wont; but added still sin unto sin, which made thee to cry, *Iniquitates meae supergressae sunt, &c.* Psal. 37. *Mine iniquities are gone over my head, and as a heauey burden, are become heauey upon me. My skars are putrified and corrupted, because of*

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my foolishness. O Man / O man, that having offended God, dost keep the occasion and causer of thy fall still before thine eyes, without removing the same ! What wilt thou have become of thee, but to rot in thine iniquity, until thou be good for nothing else but for to burn in Hell fire, if thou be not prevented by some *Nathan*, that God shall appoint for thy conversion ; as he appointed one for *David* ; but that is not granted to every one, but only to *David*. Listen you harbingers of sin to the Prophet *Jeremiah* ; *Fertiles fruit Moab, &c. Jer. 48. v. 11. Moab hath been fruitful from his Youth, and hath rested in his dregs ; neither hath he been poured out of vessel into vessel, and hath not gone into transmigration : Therefore hath his taste remained in him, and his savour is not changed.* Wo be to that fruitfulness or fertility which yeildeth but chaff and straw, that must burn in hell fire : Men that
lie

lie and rest in the dregs of their iniquity. Men like unto *Lazarus*, that do stink in their sin : *Joan. 11.* Or, as the Prophet saith of the Asse, *Computrescit jumentum in stercore suo* ; *Joel 1. v. 27.* that do rot in their own dung; not regarding their duty to God, nor the benefits received at his hands, which is the main thing that God lays to *David's* charge, *Ego te vinxi in Regem, ego crui te de manu Saul, & dedi tibi domum Domini tui, &c. 2 Reg. 12. v. 7.* I have Anoynted thee King over *Israel*, I have freed thee from the hands of *Saul*, and I have given thee the house of thy Lord, &c. and notwithstanding all these favours, thou hast offended me, and dost not cry for mercy at my hands ; so that I must send my Prophet to stir thee up, and charge thee with thine ingratitude : Therefore I tell thee, *Non recedet gladius de domo tua usque in sempiternum* : *cap. ibid. v. 10.* The sword shall not depart thy house

house for ever. Behold the rigour of God against his own *David*; executing in him the sentence pronounced by *David* himself unto *Nathan*, against the rich man that took to himself the poor mans Sheep or Ewe, saying that he should pay four for one. This sentence I say was executed in *David's* four children; I mean by the death of the child conceived in Adultery by *Bethsabee*, who dyed being but seven days old; the murdering of *Annon*; the hanging of *Absalon*; and the mis-carrying of *Adonias*, all *David's* children. Also it was executed on his posterity after his days, as appeareth by the slaughter of the six sons of *Josaphat*; and of all the sons of *Joram*, save one; also of *Ochozias*, *Amasias*, and *Josias*; and the sons of *Zedechias*, before his own face, himself having his eyes pulled out, and so brought captive, a prisoner into *Babylon*. This is the first and main circumstance of *David's* sin;

fin ; his long continuance therein without repentance, until the Prophet came to instruct him. *Cum venit ad eum Nathan Propheta.*

§. 4. Another chief circumstance that helpeth to aggravate *David's* sin, is, the time when he offended ; *Quando solent Reges ad Bella procedere.* 2 Reg. 11. *When Kings are wont to proceed to Battails ;* then was *David* taking his rest in *Jerusalem*, living idly at home, when as he should have been abroad in the field : and as the *Gloss* saith, *Vicit Pax quem Bella non vicerunt* : He that was not overcome by War, was vanquish'd by Peace. The *Phylosopher Seneca* speaking of wanton Voluptuousness, of sensual Lust, and Venereal Love ; saith, that *Gignitur ex Luxu, & Otio nutritur* ; It is (saith he) engendred out of Riotousness, and fostered by Idleness ; and *Ovid* the Poet to the self same purpose and intent said,

Otia

*Otia si tollas, periere Cupidinis arcus
Contemptaque jacent, & sine Luce
fac s.*

Take Sloth away, and Cupid's Bow
unbends,
His Brands extinguish, and his false
Fire spends.

And *Titus Livius lib. 1. Decad. 4.*
saith, *Otio plebs lascivit*, Idleness made
the people play the wanton; for even
as labour and pain exerciseth Nature,
and maketh a man vigilant and careful,
so on the other side, Idleness maketh a
man to forget himself, and his duty,
saith *Cassiodorus, lib. 10. Natura qui-
dem humana, sicut duris laboribus in-
struitur, ita per otia torpentia fatuatur.*
So it fell out with King David, said
S. Augustine, Enarrat. in Psal 50.
Quando Saulem inimicum patiebatur,
&c. When David had Saul to be his
enemy, when he was troubled with
his persecutions, when he fled from
place to place, for fear of coming into
his

his hands; all that while he never covered another mans wife; neither having committed Adultery with her, did he kill her husband; but being once secured, having vanquished his enemies, and being without pressure or trouble, the swelling was puffed up and encreased, and he all charged. This was acknowledged by David himself, when he said, *Pauper sum ego, & in laboribus a juventute mea: Exaltatus autem, humiliatus sum, & conturbatus.* P^{sa}l. 87. v. 16. I am poor, and in labours from my youth; and being exalted, I am humbled, and troubled. Before that David came to be a King, and to live at rest, he suffered many troubles and persecutions, and consequently, had many illustrations from God, he oft appearing unto him. *In terra deserta, in iniqua, & inagnosa, sic in Sancto apparui tibi, ut viderem virtutem tuam, & gloriam tuam.* Then did David make many Psalms,

God

God revealing unto him the coming of
 Christ in humane shape, his sufferance
 for mankind, and our Redemption.
Exaltatus autem, when he was exalted
 to be a King, and gave himself to rest
 and quietness ; *humiliatus sum, &*
conturbatus ; he was humbled, and
 troubled with many Temptations,
 unto which he yeilded, the spirit of
 Prophecie departing from him. *Valeat*
ergo hoc exemplum, saith S. *Augustine*
ad id ut timeamus felicitatem. This
 example may serve to make us fear fe-
 licity, ease, and idle rest ; this having
 been the prime cause and occasion of
 the overthrow of so holy a man.

Another circumstance I find in *Da-*
vid's sin, that aggravates matter against
 him; I mean fraud and deceit : where-
 as he thought to conceal the Adultery
 committed by him, by fraudulently
 sending for *Urias*, with intent that he
 might deceive him, by making him
 believe that the child begotten by
 David

David, was *Urias* his child ; if *Urias* had bedded *Bethsabee* when he came to *Jerusalem*. A fourth circumstance I observe in *David's* sin, which makes it hainous, that is robbery, or theft, whereas he intended to rob *Urias* his lawful heirs of their inheritance, and that the same should come to *David's* own begotten child ; *falsum heredem Uriæ voluit supponere, quod est alienam hereditatem velle raperet*. Incognitum. A fifth circumstance aggravating *David's* sin, is the scandal that he gave in taking to himself another mans wife, which caused the enemies to blaspheme the name of God, in punishment whereof, God would not have the child begotten by him to live : *Quia blasphemare &c. 2 Reg. 12*. A sixth circumstance was, that to cloak his own Adultery, and to bring to effect his pretended project of causing *Urias* to lie with his wife, he made him drunk, *Vocavit eum ut commederet, &c.*

2 Reg. 11. A seventh circumstance that aggravates his sin, was, that he made others to be guilty of his own crime, as messengers for the execution thereof; *Missis itaque nunciis tulit eam.* Behold seven mortal circumstances in one sin!

§. 5. The chiefest circumstance here to be observed for our instruction is, that *David* himself was the man that sought out the occasion of sin, and in lieu of shunning the same, he rather did insist to prosecute his voluptuous desires, until he had brought them to pass; *Vidit Mulierem lavantem se,* saith the holy Text; 2 Reg. 11. *He saw a Woman washing her self.* S. Ambrose in Apolog. 2. de David. cap. 3. affirmeth, that *Nunquam adulterasset Davia &c.* David would never commit Adultery, or violate a married mans bed by the breach of Wedlock, had he not seen the naked woman bathing her self from his own house.

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He saw the naked woman, and presently must he question to know what she is : The carelesness of the looking wanton eye, brings an infection to the soul : Or as *Jeremiah Thren. 2.* saith, Mine eye hath taken the spoyl of my soul ; *Oculus meus depredatus est animam meam* : and therefore said *Jerome, lib. 2. contra Jovinian.* Depremendi sunt oculi quasi quidam raptores, The eyes must be kept down, as being ravishing robbers ; for that *Non licet intueri, quod non licet concupisci*, said *Gregory the great in Moral.* It is not lawful to look upon any thing but upon what you may lawfully fancy ; and *Valer. Max.* was of opinion, that *Oculi sunt subseffores aliorum matrimoniorum*, The eyes lie in ambush, and wait to take the spoyl of others Matrimonies, by committing Adultery ; and the holy Ghost confirms it expressly applying it to the women, *Fornicatio mulieris in extollentia oculorum, & in palpebris*

palpebris illius cognoscetur. The fornication of a woman shall be known in the lifting up of her eyes, and in her eye lids : By a womans locks you may soon discern her honest or dishonest disposition of mind ; and of both men and womens eyes said *S. Augustine in Confess. Oculi sunt Principes ad nocendum in sensibus* ; The eyes are the prime offenders among the rest of the senses, and the beginners of all mischief. What brought sin first into the world, but the sawey curious looking of *Eva* upon the forbidden Tree ? *Gen. 3. v. 6. Vidit mulier Lignum,* What brought corruption to that height, that God was driven to wash it all away with the waters of the Deluge, but the wanton unchast looks of mankind ? *Gen. 6. Videntes filii Dei filias hominum quod essent pulchre,* which made them joyn together in voluptuous affections, by which they did destroy all the world. What

murthered *Sichem* the son of *Emor*, but his own amorous and leud looks ? *Gen. 34. Cum vidisset Dinam Sichem.* What brought the wife of *Putiphar* to become an Adulteress in desire, and an Accuser of the innocent, but that *injecit oculos in Joseph* ; she cast her eyes on *Joseph* ? *Gen. 39.* What bereaved the great *Holofernes* of his wits and life, but his narrow viewing of *Judiths* shooes or pantofles ? *Judub. 16.v. 11. Sandalia ejus rapuerunt, &c.* Her Sandals ravished his eyes, her Beauty made his soul Captive. So it was likewise with *David*, *Vidit mulierem se lavantem* ; where *Chrysostome Homil. 1. in Psal. 50.* saith, *Vidit, &c.* He looked, and his ey-sight wounded him. He was hurt, and may I think that thou shalt go free ? He was overcome, and shall I presume that thy vertue is so great that thou art invincible ? He that was so replenished with the grace of God, was pierced with the

the mortal Dart. and shall I clear thee from wantonness? Come, come, listen to this story, *Audiant curiosi, qui alienas formas contemplantur*; Let those fine Courtiers, that delight in beholding fair creatures faces mark this point. *David* in beholding *Bathsheba*, did not see a harlot, or a wantonlike fashion'd strumpet, but an honest reid'd gentlewoman and a married woman, who was not seen in street, fields key, or market, or any such publike places; but at home in her own house and garden, being without any suspicious company, but alone, and solitary; and wilt thou seek to perswade me, that thou living in the midst of so many allurements, wearing daylie thy Mistresses favours, haunting of suspected persons in unseasonable times, and in unfit places, liquor not wanting, being curious in thy looks, officious in thy curtesies, free in thy proffers, vehement in thy promises to thy present Mistress for that time

being, and no further, over bold in thy conversation with her, riotous in thine actions, jovial in thine expenses, &c. and she giving way to all this, *Cum rotas precipitis sint*, &c, said *Crysostome*: Where there are so many downfalls and dangers, so many depravations and falshoods, how can I credit my self that thou shouldst escape free of all these dangers? Art thou a stone, or art thou made of Iron? No, a man thou art, subject to humane imbecility as the rest, and therefore presume not so much of thy self, as to think, that having the occasion of sin still at hand, and never shunning it, that thou shalt be able to pass free. Observe what *S. Cyprian lib. de singular. Clericor.* saith, *Lubrica spes est*, &c. It is a very uncertain slippery hope of a man, to come to salvation he living amidst the Nurseries of sin; the victory is doubtful to him that fights with his known enemy; and it is in a manner impossible for

for a man to escape burning, he being environed with fiery flames. If thou meanest to live and die with a clear Conscience, shun the sinful occasions, the frequent visitations, the idle conversations, the alluring companies, the lascivious entertainments, and other tempting motives; and by so doing, thou maist free thy self from the danger of sin: otherwise thy fall is to be feared, as *David* fell by looking only upon fair *Bethsabee*, with whom he never had any former acquaintance or familiarity, but only by meer chance saw her, and presently upon the sight of her was overcome, for that she was *mira pulchritudinis famina*, saith *Servus Sulpit. lib. 1. hist. sacra.*

The holy father *S. John Chrysostome* pondering the manner of *David's* fall, and that it came from beholding a fair woman; he in *Hom. 3. de verb. Isaie* says, *Pulchritudo tamen non est in culpa, quia Dei est donum, & divina sapientia*

opus autem Dei nunquam potest esse causa peccati. Beauty was not in fault of his offence; for Beauty is the gift of God, and a work of his Divine wisdom; and the work of God can never be an occasion or cause of sin. What then is it (saith he) that causeth sin? *Male videre; hoc enim depravata voluntatis est;* To look ill and wantonly upon a fair object, is it that makes the sin, because such looks do issue from a depraved will; and therefore to shun the danger that is incident to such looks, *Salomon* doth counsel you, *Non concupiscas pulchritudinem ejus cor tuum, nec capiaris nutibus illius;* Prov. 6. v. 25. Let not thy heart covet her Beauty, be not caught with her beck; He did not say, *Ne videas*, saith *Chrysostome*, do not see; but *ne concupiscas*, or *ne cognoscas*, *illud tollens*, *ne studio animadvertamus*, *ne curiose intueare*, *ne vitiosa contemplationi immoreris*; he said, do not covet,

or

or take no notice of the Beauty you see ; giving us to understand, that we should not carefully behold, or curiously look, or wantonly observe her Beauty : For as *Theophrastus* said, *Pulchritudo est silens fians*, Beauty is a hidden snare, a secret trap, an unknown evil, a dangerous hook, covered with a pleasant alluring bayt, a silent deceit, a murdering knife haisted with gold, a pair of golden fetters, that do shackle and bind mans soul ; or as *Chrysostome* affirmeth. A fair woman is *Sepulchrum de albatum*, &c. a painted grave, exteriorly white, but full of corruption within, a devouring gulf, a swallowing quagmire, poyson prepared, and laid open for fools. True, it is what *S. Ambrose* Apolog. 2. de David. cap. 3. said that *Vilis tibi videtur mulier*, &c. A woman may seem nothing unto you for her worth, but she is too strong an instrument for the compassing of mischief, whereas she intrappes the pre-

tious soul of man, therefore you must shun beholding her, and privat conference with her, for as holy *Bernard* in *Cantic. Serm. 65.* said, *Cum foemina semper esse, &c.* To be still frequent with a woman, and not offend God with her, is more then to revive a dead body. Thou canst not do this that is less difficult, and shall I believe that thou shalt do what is most difficult and hard to be performed? It is folly to think it therefore said *Ambrose, Vis non aduri? noli ad ignem accedere, &c.* If thou desirest to save thy soul, and to live honest, free from sin, shun the occasions of sin, the allurements of sin, and the snares of sin. Wouldst thou keep thy self from burning? why then come not neer the fire. Wouldst thou beware of a fall? fly from fayling reeling steps: shun the dangers, rely not on what is ruinous, and forgo frailty and weakenes. Ordinarily you terme the voluptuous sin of sensuality,

by

by the name of humane frailty and weakenes. Now then I make this instance, Nature imparted unto the strong beasts, for their defence, horns, nayls, claws, teeth, &c. to resist any encounter; as to the lyon, the bull, the dragon, &c. but to the weak ones as to the rabbit, the hare, and such like; Nature hath given no such defensive or offensive helps, but rather gave them fear, together with light and swift feet to run away, and so to escape the dangers and perils. Why then if the sin of sensuality be a frailty and weakenes, the best resistance is to run away, to fly, and shun the occasion; as S. Paul 1. Cor. 6. counselleth *fugite fornicationem*. For assuredly *quisquis amori resistit instar pugilis, fretus manibus, non recte sapit*, quoth Sophocles, whosoever would champion like seek to resist love, building upon his own strength, knows not what he does: he must rather run away. The Poets commonly

monly did paint and describe *Love*, armed with his bow and arrows, compassed round about with fire, to this our purpose: for even as the best defence against the shafts, and the fire, is to stand off, and not to come within the reach of their play; so is it with lascivious and wanton love; there is no better way to defend your self from it, but to run away, to shun it, and not to come neer it by any means, though it were by way of resistance it self; for the only resisting of it, is to shake it off not to give it any entertainment in your imagination, otherwise thou must yeild. It is a speciall helping Antidote against all other sins, as murther, anger, stealth, drunkennes, &c. to think often upon them, and of the iniquity contained in them: but contrary to all the rest, the sin of sensuality must not be thought of, nor dallied with all under pretext of hating it, for it will catch hold of your imagination, and pry into your desire
and

and consent, and finally overcome you; therefore if you will free your self of so bad a guest shun him :

Ecce Venus cedit, insta, magis improba l. dit

Si fugias Veneris praelia, tutus eris.

For as S. Jerome said, *ferreas mentes Cupido domuit* : Cupid did overcome souls of steel : and *Macrobius lib. 3. Saturnal. cap. 13. Viros triumphales, triumphatores gentium vicit* , This wanton love vanquished the triumphing brave Captains and Conquerours of Nations ; of which number I reckon our King David as one who being so valiant a souldier in the field , and so holy a Prophet at home, the sight of a fair woman did so overcome his strength and valour , and so tols his vertue and sanctity, that as S. Theodoret quest. 32. in 2. Reg. 16. saith, *Domus nudata divina providentia, &c.* The house of his soul being destitute of divine

divine grace was left like a boate in the sea, that hath neither Master Pilot nor steerman to govern it ; so that many waves of divelish temptations have covered it , and would sink, had not God sent the Prophet *Nathan*, as a pilot to govern this boat, by shewing him his iniquity , and causing him to confesse the same and cry *Peccavi Domino*.

The glorious Doctor *S. Ambrose* in the second Apology cap. 6. that he made in the behalf of King *David*, pondering this his fall, together with the benefit that thereby might accrew unto our souls, saith, *Peccavit David ne torus mundus erraret, &c.* *David* sinned, to the end that all men falling into the consideration of his frailty , they should not live in an error , presuming too much of themselves : his sin was to himself , but his amendment was for our instruction; he sinned in his own body , that he might be redeemed in the

the body of Christ. Though *David* lived many years before the coming of Christ, yet such were the illustrations, that God gave him, so great the knowledge of his offences, and of Gods mercies, that exteriorly he gave such tokens of repentance and of his inward grief, as should bescem a Christian penitent; for saith *S. Ambrose Apol. 1. de David cap. 4. Confessus est culpam, &c.* He confessed and acknowledged his fault he sought forgiveness; prostrated upon the ground, he bewayled his misery, he fasted, prayed, and for all ensuing ages, left a publick testimony of his confession: what privat persons are ashamed, or refuse to do, he being a king was not ashamed to acknowledge.

This is the first circumstance, that for our instruction, I have observed in *Dauids* repentance, I mean his humility, joyned with his Regal dignity. When *Amasis* King of Juda had sinned

sinned against God, by adoring the
 Idols and false gods of the children of
Seir, 2. Paralip. 25. v. 16. a Prophet in
 the behalf of God came unto him, and
 rebuked him for his Idolatry, unto
 whom the king answered, *Num consi-*
liarius Regis es? quiesce, ne interficiam
te. How durst thou be so bold as to
 talk to me being a King? Art thou
 a privie Councillour to a King? hold
 thy peace, lest I kill thee. And when
Samuel found fault with *Saul* for not
 obeying the Lord, he answered stub-
 bornly, 1. Reg. 15. v. 20. *Imo audiui*
vocem Domini, & ambulavi in via per
quam me misit Dominus, yea I have
 heard the voice of the Lord, and have
 walked in the way by which our Lord
 sent me. *David* (saith *Chrysostome*
hom. 1. in Psal. 50.) did not so dis-
 respectfully behave himself towards
 the Prophet *Nathan*. *Non dixit ad eum*
O miser, &c. He did not say unto him,
 O thou miserable wretch, what pro-
 tection

tection or safeguard hast thou, that should warrant thee to be so bold, as to enter into the Kings presence, and being swollen up with arrogancy and pride, dost presume so in publike to chide and rebuke him? No, *David* said no such thing, but most penitently cried *Peccavi Domino* and sweet *Ambrose Apolog. 1. de David cap. 2.* ponders this as a thing remarkable, saying *Quem mihi nunc facile*, &c. Where shall I find now a brave Gentleman, or rich man, that shall patiently heare himself reprehended or found fault with all when he offends God? No man Priest, or Prophet dares to come neer him for that effect; for we are in this age made all hayl fellows well met. If the Priest according to his function and obligation shall reprehend what he sees amiss in the eyes of God and his Church, his requitall shall be to heare another reprehension with a reproch. But *David* having Scepter in hand,

hand, and Crown on head, being most Majesticall and glorious King, did not scorn to heare his errour told unto him by a privat man, though a Prophet, but rather humbling himself, did thank the Prophet, and acknowledg his guilt cried mercy of God for his offence: This is the first circumstance that I observe in *Dauids* repentance humility joyned with Majesty.

The second circumstance was his readiness in crying for mercy, not delaying to make pennance for his sin, but as soon as it was open unto him, he called for God to help him. So would God have us to do, never to delay our repentance, but out of hand to deplore our sin, whilst it is fresh and new, before it grow old, and it heap iniquity like to the sacrifices of the old Law which were either Lambs, or Kids, or Heifers, or Calves, or young Cows, but no old ones at all.

The third circumstance of *David*

repentance was, his sincerity, and respect to God alone, whom he had offended; saying, *Peccavi Domino*: Not like unto *Saul*, who understanding that he was to be deposed from his Kingdom and bereaved of his Crown, said *Peccavi*, I have sinned; but he did not say *Domino*, I sinned to the Lord; Nay rather, to persuade all men that he was no sinner he said unto *Samuel*, *Nunc honora me coram Senioribus populi mei, & coram Israel*: 1 Reg. 15. v. 30. Now honour me before the Ancients of my people, and before Israel; for he regarded not the respect due unto God, but only his own reputation, his pleasure, wealth, and majesty, which was all set at nought by *David*, saying *Peccavi Domino*. The fourth circumstance of *David's* fruitful repentance is, the long continuance of his making penitance; for as *S. Basil* hath observed, *Multa priorum peccatorum oblivione*

capuntur, &c. Many men there are
 who being taken with a forgetfulness
 of their former sins committed by
 them, do care no more for them. and
 as it were setting little by Gods mer-
 cies, they think they need to use no
 more prayer or satisfactory works;
 but *David* was none of these fellows
 for notwithstanding that the Prophet
Nathan said unto him, *Dominus trans-*
tulit peccatum tuum; 2 Reg. 12.
 The Lord hath taken away thy sin;
 yet afterwards, in all places and com-
 panies, he had his sin in remembrance
 to behold his own weakness and mis-
 chief in the same, as in a Looking glass
 that shew'd to him the spot that disgra-
 ced the fair face of his soul, *Peccatum*
meum contra me est semper. Psal. 50.
 And consequently his grief for the
 same offence, with the punishment
 thereof also, was still at hand with him
In flagella paratus sum, & dolor meus
in conspectu meo semper. Psal. 37. I am
 ready

ready for scourges, and my sorrow is
 in my sight alwaies, alwaies, alwaies;
 according to what Ecclesiasticus saith.
De propitiato peccato noli esse sine metu.
Eccli. 5. v. 5. Of sin forgiven be not
 without fear, neither add thou sin upon
 sin.

The fifth circumstance that we are
 to observe in *David's* repentance is,
 his willingnes to make a penal satis-
 faction for a transitory wanton plea-
 sure; this appeared in his willingnes to
 forgive naughtie *Semei* 2. Reg. 16. that
 cursed him, and threw stones at *David*
 himself, and against all his servants in
 publick street: as also it appeared in
 his readines to answer Gods judgments
Paratum cor meum Deus, paratum
cor meum. Psal. 56. v. 8. his night and
 daily food, as bread, were his penitent
 tears, *fuertunt mihi lachryma mea panes*
die ac nocte, Psal. 41. v. 4. his drink
 was brued with sorrowfull weeping
 droppes, *Potum meum cum fletu misce-*
bam,

bam Psal. 101. v. 10. his bed was every
 night washed and his couch watered
 with his continual tears, *Lavabo per
 singulas noctes lectum meum, lachrymis
 meis stratum meum rigabo*, Psal. 6 v. 7.
 O most perfect penitent David. O Sa-
 viour Jesus Christ what a goodly
 Looking glasse hast thou given in Da-
 vid to every sinner, what a fair patern
 and imitating example hast thou left
 in him to thy Church for all offenders
 and transgressours of thy laws. *David
 qui me prius docuerat virtutibus*, &c.
 (said Hieronim. epist. 30.) as Da-
 vid's former vertues have bene an
 instruction for me not to fall into sin
 even to his repentance teacheth me
 how to rise again when I shall fall.
 I see that as Ambrose writeth Apol.
 1. de David cap. Quod peccavi
 conditionis, &c. was incident to
 humane condition that David shoulde
 fall, but to cry for mercy cometh from
 a corrective heart: His fall is common

every unto us, but his confession, doeth single
red him from us. To commit a sin is a
per frailty of nature, but to wash it away
mis is an act of vertue. Therefore Christians
v. 7 as we took notice of his sin, let us take
Sa- notice of his repentance to imitate him
odly and cry to that most patient God for
Da- mercy both in our own behalves and
tern in the behalf of all sinners.

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CHAP.



CHAP. III.

*How the Penitent Convert ought
imitate David in shunning the
dangerous occasions of sin.*

THe holy father S. *Augustine*
Mediat. cap. 39. pondering the
miserable estate whereunto sin leadeth
him, maketh his exclamation to God
to himself, and to the world, saying
*Hec me de quanto bono in quantum
malum, &c.* Wo is me, from how
great happiness unto how great misery
am I fallen? whether was I going
and yet where am I arrived? where
am I, or rather where am I not? To
whom did I aspire? and yet now
what kind of thing am I, for which
I lustre and sigh? I have sought for
happiness, and behold I have met with
infelicity; Behold I am even dying

and Jesus is not with me ; and it is better for me not to be at all, then to want Jesus, or to have a being without him : It is better for me not to live at all, then to live without that true life. O Lord Jesu, what is become of thine ancient mercies ? Be thou appeased, I beseech thee, and have mercy on me ; As thou hast created me, and redeemed me with the spilling of thy precious blood, I hope thou wilt commiserate my distressed state, and save me, not regarding mine iniquity, but thy bounty ; not my misery, but thy mercies ; without whose helping hand I am turned to nothing : *Quia recessi a te factus sum nihil sine te.* Aug. Soliloq. cap. 6. Upon this subject of his own miseries, calling for Gods mercies, S. Augustine made those most spiritual Books of his Meditations and Soliloquies. In such an other case, and in the like manner, do I consider our King and Prophet Da-

E

vid,

vid, who having offended God ha-
 noufly, and having continued in that
 state a long time, being blinded with
 his Concupiscence, when he was re-
 buked by the holy Prophet *Nathan*,
 acknowledging a superiority in God
 over Kings, being plunged with sor-
 row and grief, as a guilty man; *In*
causam ductus, saith *Hugo*, *anot. elucid.*
in Psal. 50. Being brought to the
 Bar, he observes, that his Judge can-
 not be deceived, for that he is infinitely
 wise; that he cannot be corrupted, by
 reason that he is just; that he cannot
 be overcome, because that he is omni-
 potent; and that he cannot be floun-
 dered, by reason that he is every where.

Here the guilty *David* runs to the
 Court of Clemency, and casting off his
 purple robes, clad with a sackcloth,
 eating ashes with his bread, and joyn-
 ing tears with his drink, cries out for
 mercy; composing that most mysterious
 50th Psalm, *Have mercy upon me, O*

Lord,

Lord, &c. And *Nicholaus de Lyra*, divides this Psalm into two parts : In the first, it demands remission of sins, *Have mercy upon me* : In the second, restitution of grace ; where it says, *Sprinkle me with Hyssope*. Likewise herein shall the sinner find all the true parts of penitance laid down : Contrition is here expressed ; *An humble and contrite heart*, O God, thou wilt not despise. Confession is acknowledged ; *I acknowledge mine iniquity. Against thee only have I sinned* ; and satisfaction is not omitted ; *I will teach sinners thy ways. Thou wilt accept the sacrifices of righteousness, oblations, &c.* that is, satisfactory works.

This blessed Psalm is so efficacious, that the only simple recital thereof, is able to stir a man to devotion, to compunction in his heart, to have a detestation of sin, and to have a singular hope to obtain heavenly grace, and

therefore ought it to be frequented by the sinner daylie, repeating it with attention, fervour, and devotion: Besides that, it hath a property that other Psalmes have not; for of them, some are Prophetical, foretelling things that were to come: Other Psalmes are moral, imploring Psalmes: but this Psalm is Prophetical and Moral.

Athanasius the great writing unto *Marcellinus de Interpret. Psalmor.* hath pondered, that all the Books of the Scripture do contain, every Book his own subject whereof it treats, but *Psalmorum autem volumen, &c.* The Book of Psalmes is like unto Paradise, (that hath all sorts of good Trees in it) containeth the particulars of all the rest of Scripture. So shall you find the Histories of the Book of *Genesis* in the Psalmes 18. and 23. The contents of *Exodus*, *Numbers*, and *Deuteronomium*, are comprised in the Psalmes 77. 84. and 104. 105. and 113. What

What belongeth to *Leviticus*, to the Priesthood, and the Tabernacle, is abridged in the Psalm 28. What concerneth the Books of *Josue*, and the *Judges*, is expressed in the Psalm 106. And the Histories of the Books of *Kings*, in the Psalm 19. And what is in the Books of *Esdrae*, with the restoration of the Temple, is found in the Psalmes 122. 125. And if you would read what concerneth the Son of God, as well for his eternal, as for his Temporal generation, together with his Life, Passion, Death, Resurrection, Ascension, and final Judgement, you may find them in the Psalmes 2. 9. 21. 23. 32. 44. 46. 49. 71. 81. 86. 87. 68. 106. 107. 117. 137. 109. If you would have moral doctrine, that speak of vice and vertue, read the Psalmes 104. 111. 124. 132. 118. and if to move you to penitance, and to pray, read the seven Penitential Psalmes, and chiefly this of *Have*

mercy upon me, O God : which most properly is called a *Psalm of David*.

§, 1. The History of *Gedeon* is well known unto you, where for the conquest of *Madian* God choosed three hundred fighting soldiours out of a multitude, by reason that they did not kneel to drink the water of the river, but lapped it, with their hands casting it into their mouthes, and God said to *Gedeon* *Judic. 7. In trecentis viris, qui manu & lingua lamberunt aquas iradam tibi Madian.* In the three hundred men that lapped water with their hands and tongues, I will deliver you, and give *Madian* in your hand. Heaven by God what mystery is this ? Do you thin it valcur not to stoop to drink the water, but to lap it with their hands and tongues as dogs do? I should think it rather pusillanimity, fear, and cowardneis in them not to stay to kneel and drink the water at their ease. But *Origenes* saith, Gods intent was not onely

onely to dismiss the fearfull and cowards that were in the army consisting of thirty two thousand soldiours, as he proclaimed, *Qui formidolosus & timidus est revertatur*. But he had an other Madian in his mind of which saith *Isaias cap. 9. Virgam bumeri ejus & Sceptrum exactoris ejus superasti sicut in die Madian*. The yoke of their burden, and the rod of their shoulder, and the Scepter of their exactour thou hast overcome as in the day of Madian, and for this conquest he choseth such as taketh the water with their hands and tongues, those who are exteriorly by their edification beneficial in Gods Church, and interiorly carry a clean Conscience and an unspotted ieuil men that speak and work together, that so they may overcome the hosts of Satan, as the soldiours of *Gideon* did overcome the *Madianites*. They had the earthen pitchers wherein were burning lamps in their left hands, and

the Trumpets in their right hands with their mouthes they sounded the Trumpets, and with their hands they broke the pitchers, discovering the light of the lamps hidden in them, which dazled the eyes of the Madianites, and made them to houl and cry and murder one an other. The hand and the mouth must go together to do any good in the service of God; for as Salomon said, *Prov. 26. Sic indecens est in ore stultorum parabola; quomodo frustra claudus pulchras habet tibias.* As a lame man hath fair legs in vain, so a parable is undecent in the mouth of fools. What care I if you be well legged, and proportionably shanked, if you can not give one step forward but halting. What if you speak as eloquent as *Demosthenes*, if your carriage condemn what you have spoken? you must first practise in your self, what you do recommend unto others, or else you marre all. For he that runneth a

race

race must hold both the reins of his horse equal, and spurre him with both the spurs, otherwise he shall follow no direct course, and may get a fall. The boat must be rowed on both sides, or else it may be overlayed and drowned: Those which repaired the wals of Jerusalem, 2. Esd. 4. *Alterā manu faciebant opus, alterā tenebant gladium*: they did work with one hand, and hold their sword with the other hand. Aod is highly commended, for that Jud. 3. *Utrāque manu utebatur pro dextera*, he used both hands for the right: and in the Tribe of Benjamin there were seven hundred slingthrowers with both their hands so dexterous, as, *Utrāque manu fundis saxa jacentes, & dirigentes sagittas ita ut capillum possent percutere*; so dexterous I say as they could strike a hair without missing. Such a one was David that played alike with both the hands, or to speak properly, alike he

was in word and deed, in hand and voice, a true repenting penitent for himself, an instructor for all others, that beholding themselves in him as in a Looking glass they might see how to help & stir themselves by imitating him. For, as soon as he began to lead a penitent life, he imployed all his senses in giving a shew thereof, both for his own merit and our instruction: that we may take example by him to shun the like occasions, if we mean not to endanger our selves to get a fall, from whence we shall not be able to rise, if God his mercifull hand does not particularly assist us, and by means of some *Nathan* or other, instruct us how to reconcile our selves, forgoing the allurements and daily occasions of sin.

§. 4. The famous Captain *Sisra* Prince of the host of *Jabin*, having escaped the reverging hand of *Barack* the son of *Abinoem*, when he should run out of the whole land to save his life,

life, did not so, but went into the Tent of *Jabel* wife of *Haber*, who was allied to *Barac*. *Judic. 4.* *Sisara*, his enemy : and being first welcome and courteously received in exterior shew by her, he called for a cup of water being thirsty, to assuage his drouth and heat, and she to express her love and welcome unto him, gave him a cup of sweet mi k, which when he had drunk, he lay himself on the ground to take his rest, and fell a sleep there : *Jabel* perceiving him to be found a sleep, she took a nail of the tabernacle, and put the same upon the temple of his head, and striking it with a hammer, fastened his head to the ground, and turned his resting sleep to mortal and loathsome death. Ah Christians how many *Sisaraes* have we this day living among us, who having cleared and rid themselves of the main enemy which is sin, are treacherously slain by not shunning the whole territories of the causes and
the

the occasions that did before allure not
them to offend God? as this fool *Sisara* view
who running away from *Barac*, stayed cove
in his friends house, who would as a br
gladly bereave him of his life as *Barac* not
himself, as appeared by the effect. How seen
many like unto *Jonas* do forsake the enfi
great City of wicked *Ninive*, and when wh
they are once out of the City, they sit not
down and take their rest under the oze
shadow of every green bow or Ivie- giv
tree? but God can prepare worms to
that shall bite and wither these so
pleasant Ivies: for where penance, th
mortification, fasting, tears, and re- ha
pentance ought to bear sway: God will ca
have no such green bushes of transitory o
pleasures to grow, fearing that some t
melodious sweet bird should harbour n
therein, and with the harmony of his f
pleasant piping and chirping, should
suspend the dropping tear of a contrite
heart and a tender ey. If *Eva* had not
listened to the serpent; if *Dina* had
not

not walked the City of Sichem in the view of the Prince : if *Thamar* had not covered her face like unto a strumpet a broad the fields, and if *Bethsabée* had not bathed herself where she might be seen by the King , the evils that have ensued might have bene prevented, but who puts himself into the occasion, it is not strange that he should perish in the occasion. King *Pharao* would have given leave to the children of Israel to go to sacrifice unto our Lord God, so that they had left their young ones, their sheep and heards with him , in hope that suckling infants cries should call back the mothers , and the want of their sheep should call back the men to their former servitude. God commanded, *Deut. 21.* that if any Israelite should take prisoner in the field an Idolater woman to be his captive and would seek to have her to wite, that he should first bring her to his house, where she should raze of her hair, and

and pare her nayls, and put off the attire and rayment wherein she was taken, and sitting in his house, she should mourn her father and mother for the whole space of a month; the which was done to give you Christian to understand, that if from being a bondslave to the diuel, thou dost pretend to see thy self free, & to have thy soul wedded to Jesus Christ, thou must first cast aside all the nurseries and occasions of sin. Cut off thy hair, I mean thy wanton thoughts, pare thy nails, which are thy lewd works, cast off thine old attire by refraining from idle visitations, alluring conversations, suspicious companies, and from such places as are the incentives and fosterers of playing, swearing, drinking, watching, and other vices: mourn thy father and mother, that either have not trained thee in vertue, or did not curb thee when thou hast offended, and pray still for them as a last farewell: And if there be any
wanton

wanton *Ismael* (*Genes.* 21. that troubles the godly house of *Abraham*) left let the wife *Sara* of a tender conscience turn the knave out of dores: & because that the love of his fleshly mother should not bring him back again, let the slave *Agar* go out also, and keep him company Holy *Joseph*, *Genes.* 39. left his cloak in the hands of his lascivious, provoking and wanton mistress, fearing that if afterwards he should wear it, some wild dishonest cogitation or other might take hold of him, when beholding the cloak of strife he might think upon the inticement of his mistress; and when the Angel came to rid *S. Peter* out of his chains and prison, he said unto him, *Actos.* 12. *Calcea te caligas tuas*, &c. draw on thy stockings: for when God will have you to cleer your self out from the prison of sin, he is so precise as he will not condescend that you shall leave as much as an old stocken behind

behind you that might call you back again to that prison of sin : and therefore for a perpetual memory for your caution, he left you such a pattern as King *David*, whom so little an occasion brought to so hainous offences, and miseries. O man that doest frequent and seek for extern occasions of sin in lieu of shunning them, remember with the learned *Petrarch*, that *Habes hostem tuum domi delectabilem & blandum : habes raptorem quietis tormentumque perpetuum : habes materiam laboris uberrimam, discriminum causam, fomentum libidinum, &c.* Thou hast at home thy pleasing alluring enemy whom thou doest daily intertain, notwithstanding that he is a ravisher of thy rest, and a continual torturer of thy conscience ; a cause of labour and pain, and a fosterer of lascivious sensuality: this thou hast at home in thine own brest without seeking for extern temptations: therefore said *Augustine*

Serm.

Serm. 15. de Verb. Apost. Semper tibi displiceat quod es, si vis pervenire ad id quod non es: Si dixerit sufficit, periisti.

Let thy present estate be ever displeasing unto thee, if thou intend to come to that perfection that thou wantest; for if once thou say *sufficit*, I am perfect enough, then *periisti*, thou art undone. Humble then thy self and say with S. Augustine *Medit. cap. v. Domine Deus meus desiderare, desiderando querere, querendo invenire, inveniendo amare, amando in te redimere, redempta non iterare.* O Lord my God bestow upon my heart that I may desire thee, that by desiring thee, I may seek thee, and seeking thee, I may find thee, and finding thee, I may love thee, and by loving thee I may be free from all my sins, and that once being free, I may return to them no more, but continue alwaies in thy grace, and obtain everlasting glory: Amen.



CHAP. III.

*That the fall of the first into sin
proves oftentimes very advan-
tagious.*

GOD imparteth the Spirit of Pro-
phesie unto man, by several and
fundry ways ; Sometimes through the
labour and work of man ; as was the
Ark of *Noah*, and the Sacrifice of
Abraham, and the passage through
the Red Sea ; which were Prophetical
figures of what was to come to pass in
the Law of Grace. Sometimes by
Births, as that of *Esa* and *Jacob*,
which prophetized the Jews and Gen-
tiles ; how the Gentiles being the
youngest born, should take the inheri-
tance of the Jews, which were repre-
sented in the Elder Brother *Esa*.

Sometimes

Sometimes God sending his Angels to
talk to men, foretelling what shall en-
sue ; as they were sent to *Abraham*,
Loth, and others. Sometimes by ap-
pearing to the Prophets in Visions, as
to *Isay*, *Ezechiel*, and others. Som-
times in Dreams, as he appeared unto
Joseph, *Salomon*, and *Daniel*, &c.
Sometimes speaking through a Cloud,
as to *Moyſes*. But the spirit of Prophe-
ſie was not given unto our Prophet and
King *David* by any of theſe exteriour
means, or common ways ; but the
holy Ghoſt did inwardly inſtruct and
teach him all that he was to ſay ;
1 Reg. 16. v. 13. *Directus eſt ſpiritus*
Domini in David ; The ſpirit of the
Lord was directed unto *David* : and
Chriſt ſaid of him, *Matth. 22. v. 43.*
David vocat eum in ſpiritu Dominum :
David in ſpirit termed him Lord : and
that made his Propheſies to be ſo my-
ſtical ; he included the principal my-
ſteries of the life and death of our Sa-
viour Jeſus Chriſt. O

O happy, and thrice happy David which levelled so well, and shot directly towards that end that thou didst aim at, thy fall being no impeachment unto thy salvation, whereas thy penance was so great, thy satisfaction so ready, thy means to appease Gods wrath so efficacious, and thy contrition so hearty, any man may judge by the suddenness of thy rising and justification, said *Ambrose Apolog.* 1. *de David cap. 2. Maturitas Veni* &c. When a man sinneth, and doth not amend his life, nor endeavour to appease Gods wrath, but continueth in that estate, adding sin unto sin, the second sins are not only sins in themselves, but are also a punishment of the former sins; *Gregor. in Moral. lib. 24.* saith, *Peccatum quod ex peccato oritur*, &c. And if a man shall repent himself for his sin committed, and so come to attain the grace and favour of God, and after his former penance shall

shall fall into sin again, then his former
 repentance is void, and his penitence of
 no effect, said S. *Augustine in Soliloq.*
manis est poenitentia, &c. But if
 having offended God by your Trans-
 gression, you shall with a contrite heart
 call unto God for mercy, deplore your
 sins, and continue the life, and walk
 the steps of a true Christian, and so still
 continue, thou mayst think thy fall
 happy, that brought thee to attain that
 second fulness of perfection by repen-
 tance, which maketh thee to be better
 armed against thine adversaries for
 their vanquishing; *Plerique* (said
Ambrose) *post unum aut alterum*
lapsum, gratia majore vicerunt; and
S. Gregory pag. 3. lib. Pastoral.
 addeth, that the devout, fervorous, and
 ardent life of the penitent, is more
 pleasing to God, then that of the dull
 innocent, who buildeth much upon
 the secure state wherein he liveth;
Plerumque fit gratior Deo amore
ardens.

ardens vita post culpam, &c. and so fell out with *David*, who in his former innocency was never so fervorous or earnest in the affairs belonging unto his salvation, as he was after his fall, which made him to acknowledge himself, when he was humbled and say, *Psal. 118. v. 71. Bonum mihi quia humiliasti me.* It is good for me, O Lord, that thou hast humbled me, by permitting me to fall into sin, for that by my rising from that estate, I came to know my own frailty and thy mercy; as *Cassiodorus*, *Gloss. Ord.* say, *Bona est humiliatio quia bonum quod inde acquiritur*; or as the interlineal *Gloss* says, *Pœnam convertisti in eruditionem*; thou hast changed my penalty to mine instruction, and by reason of the spiritual benefit that *David* made of his fall, ancient *Origenes* says, that he was *Bonus, imo optimus peccator*; a good, yea an excellent good sinner, for the good

use

use that he made of his fall, and for the
 good success that the cure of his
 wound had, which was his salvation;
 as sometimes we see it fall out,
 that a man being troubled with a
 Dropsie, is bitten in the leg by a dog,
 or hurt there by some other chance;
 this hurt redounds to his good and
 well doing; for that the humour run-
 ning to the wound, droppeth out there,
 and cureth him of the main infirmity
 which is the Dropsie: Or like as it
 hapned to a certain fellow that had a
 Cataract upon his eye, who going by
 chance to the Fencing School, and
 playing his bout, he was stricken under
 the ey lid, great store of blood issued
 forth from the wound, insomuch that
 the eye came to putrifie and fester, as
 it seemed, and still purging out blood
 and matter, it so continued, untill it
 purged and avoyded the Webbe, the
 Cataract falling off that blinded the
 eye, whereby he fully recovered his
 sight.

fight. This mischance (I say), was profitable
 happy chance, by which (though with
 some pain and grief) the Patient recover
 vered what formerly he so longed
 cryed for. The like doth oftentimes
 fall out in the spiritual forces of
 soul, that sometimes the falling of a
 man into some open sin, maketh him
 to reflect upon himself, and to rise
 with greater fervour to continue in
 Gods grace: and our King David
 having experience thereof, said *Psal.*
118. Bonum mihi, &c. saith *Nicholas*
de Lyræ, It is good for me that thou
 hast humbled me, for that by the as-
 saults of the Devil, and my yielding
 unto them, thou hast given a perfect
 knowledge of mine own frailty and
 weakness, which causeth me not to
 grow proud of thy favours and graces;
 and to this end said *Augustine* *de*
Civit. lib. 14. cap. 13. Et ideo audeo
dicere, superbis esse utile cadere, &c.
 And therefore I dare say, that it is
 profitable

Was profitable for the lofty spirited and
 high minded man to fall unto some o-
 pen error and publick sin, by which
 the sayd man may come to be
 displeased and discontented with him-
 self to encounter the pleasure and vo-
 luptuous content which he had when
 he fell, as the example appeareth in
 S. Peter the Apostle, who to his great
 advancement in grace did grieve more
 when he wept for his sin committed,
 then he joyed when he bragged of his
 own constancy. And for this end was
 Saint Gregory wont to pray unto God,
 in *Moral. Profit mihi Domine*
quod peccavi, wishing that when he
 should offend God, his falling into
 such an errour, might be his raising to
 a perfecter state of grace then that
 wherein he lived formerly before his
 fall, and that he should not be like unto
 him of whom the Prophet said,
Hic em. 30 v. 14. Facta sunt peccata
tua dura; thy sins have waxed hard,
 F but

but that God should lend him his grace to repent himself for his trespasses committed; and so it fell out with *David*, whose strange fall was his raising to that height of grace, to the end and height of perfection, to his conquering tears, prayers and penance: to his triumph over the Devil; to God who reserved a Crown of glory for him which shall last for eternity: and to Jesus Christ that shed his blood for mankind, and invites to his glory all sinners that with a contrite heart shall truly convert themselves unto him. Therefore my redoubled Lord and Saviour, grant me the benefit and efficacious effect of thy pretious wounds, that so I may obtain thy grace, and enter into thy glory, Amen Jesus.

CHAP.

CHAP. V.

How every sinner (in imitation of penitent David) ought to cry to God for mercy.

GOD imparts his mercies unto man by several wayes ; and first *Gratiose expectando* , mercifully and graciously expecting every hour the sinfull mans conversion , whereas if that his great and strong mercy had not bridled the rigour of his fierce Justice , the sinner had been utterly consumed, as the Prophet said *Thren.3. Misericordia Domini quia non sumus consumpti*. Secondly, *Morose sustinendo* , lealurely and patiently bearing with the sinner expecting his hourelly conversion, without suddenly striking him with the wrathful furious stroke of his revenge, calling to mind

his mercy as *Tobias* said, *Tobie 2, Cunctam iratus fueris misericordia recordaberis*. And Thirdly he imparts his mercy unto the sinner by reclaiming him from his lewd foul wicked life, and shewing him the forebeaten path way of mercy which is his penance *Matth. 9. Ose. 6. Misericordiam volo & non sacrificium*. Fourthly he *Amorose nos suscipiendo*, by receaving the sinner, as a father of mercies with a lovely embracing him, *Luc. 1. Suscipe* for *Israel puerum suum recordatus Misericordie sue*. Fifthly, *Virtuose confortando*, by daily consoling him with inward inspirations and help, of grace in all his actions and stirrings, *Psal. 92. Si dicabam motus est rex meus, Misericordia tua Domine adiuvabit me*. Lastly he imparts his mercy unto the sinner by *role fortificando* by strengthening him daily with vigorous vertues which helpe him to live spiritually and lead a life of grace from thence forward, *Prov. 21. 21. Qui sequitur iusti-*

tiam

Cunctam & misericordiam, inueniet vitam.
 And by reason that all these degrees
 of mercy are needful for the penitent
 soul that would reclaim from sin, there-
 fore King David in three words opens
 his heart unto God saying, as a true
 penitent that sees the misery wherein
 he lives *Miserere mei Deus.*

§. 1. In these three words the pe-
 nitent Prophet King calls unto God
 for mercy and remission of three main
 sins committed by him together, where-
 of every sin hath a referment or rela-
 tion to one of the said words The sins
 were, 1. the Adultery committed with
Bathsabee. 2. the treachery and de-
 ceit used by David in sending his let-
 ter by *Urias* unto *Joab*: 3. the murder
 of the said *Urias* through
 David's sollicitation: for the which
 three offences he cries mercy in this
 Psalm, as if he had said of every of-
 fence being Adultery (O heavenly and

merciful God) hath a reference unto
thy mercy. I know full well that this
is a great sin, and that as *Salomon* saith
Miseros facit populos peccatum. Sin
is able to make a whole Common-
weal or Kingdom wretched, and as in
consequence thereof it was said by
Saint *John Chrysostome*, *Soli illi miser*
dicendi sunt qui in peccato vivunt.
They onely are to be termed wretched
that live in sin: What then shall
may be said of such a sinner as an
Adulterer, whereas one Prophet sayes
Omnes adulteri quasi cibus succen-
sus a coquente: that all Adulterers
are like unto a burning oven. I therefore
being the high offender, the miserable
wretch, the poore man, the blind man,
the naked man, as *John* saith, *Miser &*
miserabilis, pauper & cecus, & nudus,
the wanton lascivious Adulterer, I ac-
knowledge my fault in the presence of
thine infinite majesty and goodness,
and seeing I cannot be relieved but

by

by thy great mercy, therefore *Miserere*, have mercy on me, the rather that I am the offender, *Miserere mei*, who being not contented to have defiled my good subject *Urias* his bed, by committing filthy Adultery with his wife *Beithsabee*, I have also most treacherously dealt with himself, by sending for him to the Camp to come to Jerusalem, in hope that I might perswade him to ly with his wife, to cover thereby my committed Adultery, and father upon him the child begotten by me upon his wife: and when all my diligence could not prevail with him, I added iniquity to iniquity, and treachery to treachery, and wrote my letter unto my Captain *Joab*, to place *Urias* in the forefront of the battel where he might be killed, that my Adultery committed with his wife should not come to light, and this letter most fraudulently I sent by innocent *Urias* himself to be delivered, for the halter-

ing of his own death. I might have remembered that, *Proverb. 12. v. 27. Non inueniet fraudulentus lucrum*, the fraudulent man shall not attain to the benefit of his desire, and to it fell out with me, for when by my fraudulency, I thought to conceale my sin, then was it made open and manifest into the world. This was no mans act but onely mine own; wherefore I humbly cry unto thee O merciful God to haue mercy on me, *Miserere mei*: not onely by forgiving my Adultery and fraudulency but alio the wilfull nurthering of good *Urias* through my procurement: which thou canst not but take notice of, as thou art a just God. *Miserere mei Deus*. When wicked *Cain* murthered his innocent brother *Abel*, the dead spilt innocent blood cryed unto thee (O God) for revenge *Genes. 4. v. 10. Vox sanguinis fratris tui (Abel) clamat ad me de terra*. Thou saidst unto *Noe* that whosoever

should

Should spill humain blood should have
 his own blood spile as a punishment
 for it Genes. 9. v. 6. *Quicumque effude-
 rit humanum sanguinem, fundetur san-
 guis illius*, and Ruben when he was
 with his brethren captive in Egypt,
 calling to mind that this was Gods
 revenge for the spilling of the innocent
 blood of their young brother Joseph in
 former yeers, as he conceived it, he
 cryed out into his brethren seeing their
 common affliction, *Merito hac pati-
 mur, quia peccavimus in fratrem ni-
 strum, &c. En sanguis ejus exquirunt.*
 I know full well O great God that
 innocent spilt blood will ever cry for
 revenge before the throne of thy ri-
 gorous Justice, and so doeth Urias his
 blood spilt plead before thee against
 me, and my cursed doings, and therefore
 O God, *Cuius magna bonitas, cuius
 opus misericordia est*, seeing thy nature
 is goodness, and thy working mercy as
 thou art God *Miserere mei Deus* for-

give me these offences, and chiefly for mine Adultery, to begin with the first, I cry *Miserere*. David for a whole yeer persevering in the damned state of sin, came not to know himself, nor to cry unto God for mercy, until he had a feeling of his misery, until he perceived that God drew from him the gift of Prophecy, and was angry with him, but then he reflects upon himself and cries *Miserere*. Bind *Manasses* with chains, load him with irons, bow down his neck and back with bonds, and he will know himself. Pull the King of Babylon from his throne lay his honour and insolency in the dust, hunt him from the company of men, banish him from his pallace wherein he jetted like a Monarch indeed, turn him into the field to eat grass like an Oxe, to be wet with the dew of heaven, and you shall find a miracle quickly done, an Oxe to have more understanding then a man by his conversion, and then will he learn to praise

praise the King of Heaven. Let *Moab* lettle it self upon her lees, and not be emptied from vessel to vessel, and her sent will remain in her: doth the wild ass bray when he hath grais, or the oxe low when he hath fodder? But take away the grais from the wild ass, and he will be tamer, and fodder from the oxe, and you shall hear him roar: There must be a whirl-wind raised, and a fiery chariot prepared to carry *Elias* into Heaven: there must be a furnace to purge the silver and gold: there must be a fire to refine the sons of *Levi*: there must be an Angel of Sathan to keep *Paul* from pride. A pilot must be tried by a tempest (sayeth *Basel*) a runner by a race, a Captain by a battail, a Christian by calamity, temptation, provocation and misery, to come to call unto God for his assistance: and to the calamity and misery wherein King *David* considered himself to be, makes him to address himself to God

to cry and call for his infinite loving and
mercy saying *Miserere*.

§. 2. A grave Authour of our Seraphical order, *Corn. Mus. Serm. de Clonanaa*, pondering this passage of King *David's* repentance sayes, Oh what singular great vertue is included in these four syllabes joyned together saying *Miserere*, as if *David* had said. O Lord I acknowledge my fault and offence, I see that I am guilty in thy presence. I know well what I have done ill, what punishment I deserve, and whose Majesty I have offended. Thou art the omnipotent God of Heaven and earth the Lord and maker, that have raysted me poor wretch from the state of a poor shepheard that I was to be King of Israel, and I having no literature, or skill in Cleark ship, thou hast made me a Prophet, imparting unto my knowledge the close secrecies of thy hidden mysteries: & yet notwithstanding all these favours done unto me

and received by me, I as a most ungrate full wretch must have cast all into oblivion, and most impudently presume to offend thee. I can not deny my ingratitude shewed towards thee, neither will I seek to cloak or cover it with the vail of any excuse, it being so well known and manifestly apparant to thy divine Majesty: neither will I attempt to run away as a fugitive or Rebel from thee; but I mean thus to run from thee, that is, from thee to thy self again: and that shall be by appealing from thy Justice unto thy mercy, from thy Tribunal of rigour to thy sweet tribunal of favourable clemency, *Miserere mei Deus* for, *quem Iudicem sustinere nequeo, Salvatorem habere suspiro*. I know that thou art so well natured and of such a generous disposition, that as *Bern. Serm. 9. in Cant. Patienter expectas delinquentem, & clementer recipis penitentem*. Thou dost with patience expect the sinners conversion, and with

cle-

clemency receive the penitent. When the Angels offended thee, thou didst presently without delay punish them and cast them into Hell: thou didst not delay Adams punishment in Paradise but put it into present execution, but thou hast born with mine offence all this whole yeer past, for that, *Attendis contemptores ut corrigas; attendis nescientes ut doceas: attendis confitentes, ut ignoscas.* Thou dost regard the contempters of thy commandment, that thou mayest correct them: the ignorant, that thou mayest teach, and instruct them: and those that acknowledge their offence, that thou mayest forgive them. Such a wretched contemner of thy laws have I been, such a foolish ignorant sinner, but now upon due consideration of my distressed estate, I come to acknowledge my fault and haynous offences, therefore *Misereare mei Deus*, or as *Campensis* readeth *Misereat se mei O Deus pro gemina*

be.

benignitate tua, it being so that thou
 art termed *Pater misericordiarum*, &
Deus totius consolationis; 2 Cor. 1.
 the Father of mercies, and the God of
 all consolation; and more, thou art
Dives in misericordia, rich and boun-
 tiful in bestowing thy mercy upon the
 needy; and whereas I am very poor, I
 beg a share of mercy at thy liberal
 bestowing hands; *Miserere mei*.
 Thou didst once swear unto me, *De-
 fractu ventris tui ponam super sedem
 tuam*; that thou wouldst place mine
 Issue in the Royal throne of my glory;
 and can this come to pass I living and
 ending my days in sin? O no; no; no.
 Shew then thy gracious favour unto
 me, as thou hast done unto my fore-
 fathers. When *Adam* transgressed
 thy commandment, thou camest lov-
 ingly to seek for him into Paradise;
Adam ubi es? Thou didst speak to
 him, and discourse with him by way
 of expostulation; giving ear unto his
 allegations

allegations for himself; and having pronounced an irrecoverable sentence against him, yet thou didst forgive his personal crime. O merciful God, that liberality towards poor David. *Miserere mei Deus.* When all flesh was corrupted with all kind of iniquity, and thou wast ready to drown all mankind, thy favour shewed to Noah was so great, as thou madest him thy Privie Councellour, *Consilii sui factus esse participem*, revealing unto him thy secrecies, and directing him a course how to save himself, his wife, and children from the revenging blow, because that he was upright; Why then, O sweet God, remember me, that meek David that was thy sometime true servant, *Memento Domine David, et omnis mansuetudinis ejus*; though I be now, guilty of Adultery, of murder, and many other offences. *Miserere mei Deus.* I omit to rehearse thy unpeakable favours done unto old

Atra.

Abraham, Lot, Isaac, Jacob, Moses,
 Aaron, and to many others that ran
 the race of humane frailty; which I
 will not express, but rely unto thy
 mercy only, I knowing mine own
 guilt, *Non habeo conscientiam bonorum
 operum, &c.* I cannot alledge for my
 self that I have a cleer Conscience,
 neither can I brag or boast of any
 good works that ever I have done, as
 they did; but I fly unto thy mercy
 which is the resting Haven of salvation
 that sinners may expect; for *Ubi
 misericordia flagitatur interrogatio
 cessat. Chrysost. Homil. 2. in Psal. 50.*
 Where mercy is sought for, the sword
 of Justice shall not brandish; where
 mercy is implored; there is no place
 left for any vigorous punishment:
 where mercy is called for, all questions
 are set aside: and where mercy is de-
 manded, forgiveness is the answer
 therunto belonging. That mercy of
 thine O mighty God, I poor David
 his son and thy servant do most

most humbly and penitently do feel
 for, demand, and implore *Miserere me
 Deus*. This is (O Christian) King *Da-
 vid's* prayer unto God, and as Saint
Gregory said, *præfat. in Psal. 4*
Penitent. Audiamus & nos David cla-
mantem, & nos cum eo clamemus, &c
 Let us give eare to *David* crying and
 cry with him; let us hear him sigh
 and sigh with him, Let us hear him
 weep, and weep with him; let us ob-
 serve his amendment of life & rejoyce
 at it: and seeing that none of us is free
 from sin, it will beseem Christian pru-
 dence in us, to transform the person and
 action of penitent *David* into our sel-
 ves, in hope that we may be made per-
 takers of his forgiveness. Let us take
 example by him, and by all the other
 penitent sinners, that after committing
 heinous offences against God, made
 their recourse for obtaining grace unto
 God himself again, as *Chrysostome* said
Homil. 2. in Psal. 50. Si impin-

feel *es, cogita publicanum, &c.* If thou
art an impious man, call to mind the
dejected Publican, and in imitation of
him, cry *Deus propitius esto mihi pec-*
catori. If thou art unclean, wanton,
and lasciviously given, remember upon
the harlot *Mary Magdalene*, who
through her repentance and love, got
a full remission of her manifold sins.
Remittantur ei peccata multa, &c. If
thou be a bloody murderer, remember
upon *Dimas* the thief, who notwith-
standing all his thefts, robberies, and
murders, with one seven words that he
pronounced with a repentant heart
upon the Cross, he was forgiven, and
made partaker of the joys of Paradise.
If thou art wicked and naughty call to
mind the blasphemer of Christs name:
think on *Paul*, who first was a persecu-
tour of Gods Church, and afterwards
became a preacher of his Gospel, &c.
where thou shalt perceive (said *Chry-*
ostome). *Multitudine malitiam, sed*

& ineffabilem misericordiam. Therefore O Christian, in imitation of these purified sinners, *Chrysost. supra, Exultant oculi lachrymam, redi ad conscientiam tuam, &c.* Let thine eyes drop down salt tears, return back and examine thy conscience, consider thyself, and lay open before thine eyes the dreadful day of Iudgement, and the pleasures of Paradise, which God have prepared for the repentant sinner. Cry with *David*, and say, *Miserere mei Deus.* Now then O Saviour Jesus Christ, through the merits of thy blood shedding upon the Cross, I implore thy mercy with *David*. Regard not my offences but thine own goodness, and even as thou hast forgiven their offences to the impious, to the unclean, to the malefactors, murderers and blasphemers, so I hope most confidently, that thou wilt pity my misery, and impart unto me thy mercy by forgiving my sins, and granting me thy

grace

here, grace in this life, to serve thee in all
these purity of heart and intention.

Enr- 5. 3. Boetius de Consolatione saith;
com that Infelicissimum infortunii genus est
drop hominem aliquando fuisse felicem;
exi No greater unhappiness can befall a
delf, man, then to fall from his former
the prosperity to misery. Oh in what a
the prosperous estate did King David
have live, whilst he was friends with God,
Gry and in his grace, and under his prote-
mici ction? Dominus Protector vite mea,
esus a quo trepidabo? but when he sinned
oud and offended God, his prosperity and
thy glory was changed to misery, that
thy like to the Leprosie, infected his whole
and body and soul; for as Aponius lib.
their 2. de Cantic. said, Nulla tam foetidissima
and Leprosia quam nota peccati; and Lactan-
st- tius Firmianus lib. de ira Dei observ-
ty, ed, that Ipse probati aspectus indignus
of, est; the very sight of sin is an unwar-
thy thy thing to look upon. Whence
rec cometh saith Saint Augustine in Psal.

32. that *Malitia comes individua est miseria* : for that *Contritio & infelicitas in viis eorum* ; *Psal. 13.* Misery is an inseparable companion and fellow mate unto sin, for there is but contrition, grief, punishment, unhappiness and misery in the sinners ways; and accordingly says *David*, I must make my recourse to thy mercies to help me, *Miserere mei Deus.* I see that longe a peccatoribus salus, that health and happiness are far a seeking from me and from all sinners; and that it is certain, that *Qui in peccatis perseveraverit odibilis & abominabilis Deo erit* ; Who persevereth in sin, makes himself odious and abominable unto God; and that (as *Plutarch, lib. 1. de curiosit.* said) *Magnus artifex infelicitatis est, ipsa perversitas* ; Iniquity and sin is a great contriver of unhappiness and misery and that our sins are *Parietes inter Deum & homines*, Walls of defence betwixt God and man. Come then

hen O my most merciful God; I
 acknowledge O my offended God,
 my sins and trespasses to have been very
 great and hainous, but likewise I con-
 fess and acknowledge thy mercy and
 clemency to be infinitely greater than
 mine iniquity; and building thereupon,
 I appeal to thy mercy, to grant me re-
 mission of my sins, *Misereere mei Deus,*
 for as glorious S. *Augustine* in *Psal.*
56. said *Misero probenda est miseri-*
cordia. Non enim opus est misericor-
dia sursum, ubi nullus est miser. Thy
 mercy is to be imparted to the misera-
 ble wretch, such as I am; there is no
 need to shew thy mercies above in
 heaven, where there is no misery;
 Impart it then to me that am distres-
 sed, and cannot subsist without thy
 mercies.

King *David* prostrates himself here
 before God almighty, and speaks unto
 him with great submission; Merciful
 Lord, I fly to your mercy, to the end
 that

that you may pour into my sinful wounds the Treacle of your forgiveness. *Miserere*, he speaks, sighs, and cries like a sick man : Or as Saint *Ambrose* says, like unto a man that is overcome by his enemy, who having him sprawling upon the ground under him, and lifting up his hand with a naked dagger presently to stab him to death, he pityfully cries from the ground to his enemy, to take mercy on him : Even so King *David* being overcome by the reprehension of the Prophet *Nathan*, and foreseeing the bloody stroke of the sword of Gods indignation and revenge to fall upon him, he most lamentably cries for mercy, *Miserere*. *Ruffinus* and *Innocentius* compares *David* to a man guilty of a heave crime, his cause being a pleading, and he standing at the Bar to be condemned, he renounces his Justice, surrenders pleading, crowns all excuses, and cannot abide to hear speak

of his offences before the Judge; *Si iniquitates observaveris Domine, quis sustinebit?* Psal. 129. v. 3. I renounce any more suit of Law, or pleading of my cause in judgement, *Non entres in iudicium cum servo tuo Domine*; I appeal to your mercy, *Miserere*: for where mercy is sought, there needs no more interrogations: where mercy is demanded, justice hath no rigour; where mercy is implored, there is no place left for punishment; where mercy is, there is no question to be made; where mercy is looked for, forgiveness is the answer. Therefore O my good God, have a respect to the greatness of your own mercy, regarding also the greatness of my misery both of body and soul, which cannot subsist without your help, and assisting grace.

§. 3. Very many are the miseries that we are subject unto, troubled with miseries of the body, miseries of the
 G soul,

soul, with miseries when he sleeps, with all
 miseries whilest he wakes, with miseries with
 whereloever he turnes himself to be- in vi
 hold himself. We lead a life that is too fins
 short to make full satisfaction to God whe
 for our trespasses done against his di- not
 vine Majesty : subject to mutability spiri
 and change, having a continual warre v. 6
 betwixt the body and the soul : our *enim*
 understanding being blinded , our free the
 will depraved , our memory subject to have
 forgetfulness , our appetites rebellious, it no
 our heart restless, our consciences accu- tinu
 sing us, the Diuel our enemy mastring lanc
 us, our tongues unable to speak or not with
 daring to acknowledge our faults, our sible
 eares deaf and not hearkening to the thre
 divine commandments , our eyes and men
 eye sight all cast upon world lines and deri
 terrestrial pelf , and as mellifluous Ber- dies
 hard said , *Serm. de Passione* imp
Domini. In sordibus generamur , & c. nak
 We live I say in a world where malice goo
 abounds and wildome decays: Wheremar
 all

with all things are clammy, slippery, overcast
 with clouds of darkenes, compassed and
 be-vironed with intrapping inares of
 too sins, where the souls are endangered,
 God where the spirits are afflicted, where
 di-nothing is, but vanity and affliction of
 ality spirit, and so said King David, *Psal. 38.*
arre v. 6. Verumtamen universa vanitas
our omnis homo vivens, all living men and
 free the life of man is but a stage of vanity,
 it to having no solid foundation to uphold
 ous, it nor any certainty of our lives to con-
 ccu-tinue, God having weighed in the bal-
 ring lance of his infinite will, and measured
 not with the mete-yard of his incomprehen-
 our sible wisdom, the short, instable sleight
 the threads of the days of our life, *Ecce*
 and *mensurabiles posuisti dies meos*, *Cassio-*
 and *dorus* read, *Ereves & inanes posuisti*
Ber-dies meos, thou hast shortned and
 tion-emptied my days, making them poor,
 & naked, idle, and to no purpose, but as
 alie good as lost. Wil you see what a brave
 hereman was that unparalleld *Alexander*
 all

the great amongst the furious and tempestuous waves of this world, where no encounter was met by him but that he subdued it, *1. Machab. 1. v. 5. Silver* *terra in conspectu ejus*, all the earth was silent to his command, and obeyed him, yet after all his conquest, and victories, *Cognovit ut moreretur*, he knew his fatal day, and that he was to die, and past on his voyage like to the ship, having not now in all the whole world any permanent track of his issue left, or of his glorious triumphs. The Romain Emperour *Titus* was termed (saith *Suetonius Tranquillus*) *delitium humane nature*, the delight and pleasure of human nature. And *Trajan* was such an upright glorious Emperour (saith *Sabellicus*) that in the publick acclamations made by the people for the succeeding Emperours, they voted, cried, and prayed that the new elected Emperour might be so upright and just, that he might be *Justitiae*

em *Traiano*, more upright then *Traiane*
 her himself. And *Augustus Cesar* was
 termed by them *Pater Patriæ*, the fa-
 ther of the Country, a man that reduced
 all the world to live in an uniform
 peace. And *Caius Caligula* was stiled
 to be *Fax & splendor generis humani*,
 the burning torch, the lighting star, and
 the bright splendor of humain kind.
 And all these brave fellows *Perierunt*
quasi navis vestigium in mari,
 that there is this day no race nor me-
 mory of any of them; such is the misery
 that man and our nature is subject
 unto. The consideration hereof made
 that great *Xerxes* the son of *Darius*
 and grand-child to mighty *Cyrus*, being
 himself king of *Persia*, to weep bitterly
 when he cast his eyes over the great
 Army that he had gathered together
 to overcome the Grecians; the which
 Army consisted of no less then of seven
 Millions of sculdicurs, and the ships for
 their imbarcation in the bay were so

many together in number, *Carolus Stephan. in Xerxe, Ut totum Hellespontum operiret & Asiam Europae ponte coniungeret*, they were so many faith *Carolus Stephanus* that they made a bridge of ships to pass over from *Asia to Europe*. It was such an unseen Navie, that they seemed to darken the Sun beams and to fetter the very Seas said *Livius*: And when from the top of an high Turret *Xerxes* beheld this brave Army, seeing so many brave valiant Captains and commanders, so many gallant trayned soldiers, so many undaunted resolute spirits, to fight for him, considering their goodly corporal feature, their bright shining Armour and in all manner such a compleat multitude, faith *Herodotus*, he wept bitterly, calling to mind the misery of man and how that that mighty great number of people there would not be one man left within one hundred yeers after, but that even

or

one of them should dy either a natural
or a violent death, such being the
shortnes of mans life, and the greatnes
of the many miseries that he is subject
unto. All which was also considered
by King *David*, wherefore in the be-
ginning of this Psalm, he makes but
a general note of his miseries, leaving
particulars for an other place, and so
calls to God to be relieved from these
miseries and most wretched case where-
in he was after offending God, and
crys *Miserere mei*. O great God I re-
member the time was when you were
called the God of revenge, *Deus Ultio-
num Dominus*, For that when any
man did offend thee thou didst imme-
diatly revenge upon him the wrong
and abuse done towards thee, as may
appear in our fore-father *Adam*, who
no sooner did offend thee by trans-
gressing thy commandment, but pre-
sently thou didst expel him out of
Paradise, heaping upon him thousands

of miseries; thou didst drown with the
 deluge such as were found guilty in that
 the time of *Noe*, thou didst burn thy *Nu*
 offenders in *Sodoma*, thou didst bury *dent*
 alive *Dathan* and *Abiron*, thou didst
 behead the adorers of the Calf, and *havi*
 stoned to death *Acham* the son of *betv*
Charmi at *Jericho* in the time of *Josue*, it, m
 and didst quite overthrow and kill the *O C*
 invincible Army of proud *Senacherib*, fast
 every one was punished by thee ac- mo
 cording to the offence committed by cru
 him against thee; and if thou didst yeeld *Sin*
 to their petitions displeasing to thee, it the
 was done that thou mightest come *pas*
 with a heavier stroke upon them, as *tha*
 when upon the mountain of *Raphin* the
 the Hebrewes (disliking the food of *ye*
 the *Manna*) they sought thee to give *wa*
 them flesh to eat, which thou didst *i*
 graunt, presently sending them (by the *Ist*
 intervention of *Moyse*) a shower of *use*
 quails, but so well sauced with the *lu*
 biting mustard of thy wrath and anger, *th*
 that *he*

that as the holy Scripture saith,
Numer. 11. Adhuc carnes erant in
dentibus eorum, & ecce furor Domini,
& percussit populum plaga magna:
 and having the meat in their mouths and
 betwixt their teeth, they did not chew
 it, much less swallow it when thy fury
 O God lighted upon them, so that as
 fast as they put a bit to their
 mouths, so fast was Gods wrath
 by crushing their heads and killing them.
 Since the time that *Amalech* opposed
 the Israelites denying them licence to
 pass through his country, until the time
 that *Saul* was anointed King of Israel,
 there passed the space of three hundred
 yeers and more, and after all this time
 was past God spake unto *Saul*, saying,
1 Reg. 15. Recensui qua fecit Amaleck
Israeli, vade ergo & interfice a viro
usque ad mulierem, boves, ovem, came-
lum & asinum, which is I remember
 that which *Amaleck* did to Israel,
 how he laid wait for him in the way

when he came up from Egypt, Now
 go and smite *Amalek* and utterly de-
 stroy all that they have and spare them
 not, but slay both man and woman,
 infant and suckling, oxe and sheep,
 Camel and ass. In those former ages
 thou wast *Deus ultionum* in deed, a
 God of revenge, but now thy name is
Pater Misericordiarum, & *Deus to-*
tius consolationis, a Father of mercies
 and a God of all consolation and com-
 fort; therefore, *Miserere mei*: for as
Urbanus quartus in Metaphrasi said,
Est enim tua misericordia, miserorum
chorda, qua de lacu fecis & miseria
extrahuntur, thy mercy is a cord that
 hales up the wretched from the filthy
 pond or lake of miseries wherein they
 ly. Behold O God of mercies that
Tempus miserendi est, non iudicandi,
 and therefore, *Non in res in iudicium*
cum servo tuo, spare thy Justice and
 enlarge thy mercies; *Miserere mei*
Deus. I know that it is very pre-
 sum-

Now sumptuously done by me to be such
 an earnest petitioner to thee O eternal
 King, as that for my sake, the King
 should abrogate and infringe the law
 made by him to be observed by all
 men, I being guilty as the breaker of
 the law, which was that *Eph. 5. Omnis*
fornicator aut immundus non habet he-
reditatem in regno Dei. The Adulterer
 or the unclean man shall have no place
 in the Kingdom of God. And again,
Rom. 1. Qui talia agunt digni sunt
morte, such as commit the like trespasses
 are worthy to dy for it. But O Lord I
 am not to deal with earthly kings of
 rigour, but with thee my king of mercy.
Quoniam misericordia mea in es Deus
meus. Thou my God being in thy self
 my mercy *Fidelis est & seipsum negare*
non potest, thou art faithful and may-
 est not deny thy self to any man, and so
 confidently I cry: *Miserere mei Deus.*
 For as it was observed by S. John Chry-
 sostome *Homil. 13. in cap. 4. Act.*

Apo-

*Apostol. Propter me Cælum extendisti, Solem accendis, terram fundasti, Mariæcena fudisti, aëra pandisti, & luna cursujecta disposuisti : for my sake thou doestians stretch forth the heavens, kindle lighwho in the Sun, thou layest a foundation tohem the earth, thou didst extend the seas, let th dilate the heavens, and dispose of thethou course of the Moon; O loving and mostthat merciful God, *Miserere mei qui sicthe super custodiam meam stas, sicut si om-Dominum oblitus sis, & mihi soli intendere day velis. Semper quippe te presentem ex-wo hibes, semper te paratum offers si me pra paratum invenis. Thou standest al-cat wayes so vigilant over me in keeping, bre defending, and protecting me, as if thou & didst neglect or forget all the rest of da the world. For truly thou shewest thy pl self alwayes present unto me, alwayes an ready to advance me, so that thou find it est me ready to serve thee. d**

Here Christian, you see King *Da-*
vid's fall, also you see his sin merci-
 fully

readily forgiven through the vertue of
true penitance; here all faithless heretical
sectsaries as Anabaptists, Presbyte-
doestrians, Seekers, &c. may be confounded
who by bare repentance vainely assure
on themselves of forgiveness of their sins;
let them be undeceived and know, that
though King David was perswaded
that his sins were remitted, as Nathan
the Prophet told him, saying. *Transulit
Dominus peccatum tuum*; yet all the
days of his life after, he did very many
works of penitance; as of fasting,
praying, lamenting, watching, mortifi-
cation, almes deeds, &c. as S. Am-
brose said: *David una nocte peccavit,
& quotidie lacrimatus est.* David did
daily penitance for one nights sinful
pleasure; so that after sin is remitted,
and the eternal punishment due to
it pardoned, there yet remaineth or-
dinarily some temporal punishment
due unto the sin, for which satisfaction
may be made, by fasting, almes deeds,
prayer

prayer, mortification, &c. as appeared *Luc.*
 clearly out of the Scriptures. *Mar. Cor.* 9.
 had her sin remitted yet God comoly
 manded she should endure punishment
 for seven days *Num.* 12. 19. *David* *Ps.*
 sin of adultery, &c. was remitted, yet *my* se
 punishment thereof, the son born to *and*
 him dyed, 2. *Reg.* 12. 14. likewise *pe*
David was penitent for his sin in *eer*
 numbring the people, and had this his *God*
 fault remitted; yet for temporal pu *wo*
 nishment due thereunto, he must chuse *cho*
 war famine, or pestilence; many places *nd*
 in the Scripture doth shew, that tem *his*
 poral death is often inflicted as a *be*
 punishment for sin as *Genes.* 2. *Rom.* 5. *wo*
Reg. 13. 1 *Cor.* 11. &c. *Daniel* 4. 24. *ann*
 Wherefore (O King) let me Counsel *ha*
 thee, and Redeem thou thy sins with *bo*
 almes; and thine iniquity with the *the*
 mercies of the poor: 2. *Paralyp.* 33. 13. *pris*
 & 14. *Joel* 2. Convert to me in all *un*
 your hearts in fasting, in weeping, and *e*
 in mourning; *Tob.* c. 1. 4. & 12. *Or*

Luc.

Luc. 11. 4. *Mach.* 12. 21. *Luc.* 18. 1.
Mar. 9. &c. adde the examples of the
 comonly penitents in the old Testament as
Manasses, 2. *Paral.* 33. of the *Ni-*
vid *ivites*, *Jonas* 3. *Job ult.* I reprehend
 yet my self, and I do pennance in embers
 and ashes. *Luc.* 3. yeeld fruities worthy
 of such pennance, &c. and *Justine* in the
 year 150. examining the reason why
 his God suffered *Josias* to be slain with a
 sword notwithstanding he was a most
 chaste man, he saith, that it was to the
 end he might receive him pure out of
 this life, &c. he suffered him to pay
 the pains of his disobedience upon the
 sword of an Egyptian. *S. Irenaeus*
 anno 160. speaking of Adam pen-
 nance, saith, he made a garment suita-
 ble to his disobedience, affrighted with
 the fear of God, and repressing the
 pride of his flesh. *Tertull. de Penit.*
 anno 200. saith, how foolish a thing is
 and not to fulfil ones pennance, &c.
Origen. anno 230. saith, by repenting,
 weeping,

weeping, satisfiſying, let the ſinner waſh away what is committed, &c. S. *Crispian*. an. 140. ſaith Sermon de Operibus the holy Ghost ſpeaketh in thy ſin Scriptures ſaying, by almes and faith there ſins are purged. S. *Hilar.* an. 460. wit, but ſhall pay the leaſt farthing of puniſhment, unleſs it be here redeemed by penal works; ſee *Ambroſ.* Ep. 82 *Gregor. Naz. Orat. in S. lumina*, &c. S. *John Chryſ.* Hom. 4. ad pop. an. 380. Let us take revenge on our ſelves, and ſo appeaſe the wrath of the judge. S. *Jerom.* in 1. *Joel*, let the ſinner lay ſackcloth, that ſo he may make amends by auſterity of life for the paſt pleaſures wherewith he offended God. S. *Auguſt.* in *Euchir.* Hom. 50. it is not ſufficient to alter a mans life and become better, but ſatisfaction is to be made unto God for ſins committed: and again, in *Pſal.* 50. implore mercy, but attend juſtice: it is mercy to pardon thy ſin, but it is juſtice to puniſh it.

What

What then? saith he, dost thou seek
mercy? shall thy sin remain unpun-
ished? let *David* answer, let us all
answer with *David*, and say; no Lord,
thy sin shall not be unpunished, but
therefore I will not that thou punish
it, because I punish it my self. What
more plain to this my purpose? *S. Gre-*
gor. an. 600. we are not onely to
Confess our sins, but also wash them
away with the austeritie of penitance.
S. Bernard. Serm. 4. in Cant. an. 1140.
and saith humble and shameful ought
the satisfaction to be, whereby proud
intransgressions are amended: what
shall I say of the glorious Pa-
triarch *S. Dominick*, that was very
abstinent, eating no flesh, went bare-
foot sometimes, and ordinarily lying on
the bare ground, and every night he
used to discipline or grievously whip
himself three times, once for himself,
the second for the sins of his neighbours
and the third for the souls in Purga-
tory,

tory, and after his death was found here
 next to his skin an iron chaine which have
 with he alwayes rigidly macerated live
 his flesh, &c. what shall I say lies.
 S. *Jeroms* admirable great pennance or C
 among the rocks, Knocking perpetual he is
 his brest with a hard flint? &c. of the professe
 most rare and stupendious pennance five
 the Seraphin incarnat my holy fath read
 S. *Francis* I intend to treat Large he
 in my second part of this work, which Chr
 need I write down here the strangest
 examples of all the Saints who in a in
 ages have directly followed the soul
 Saviour and King Christ Jesus in the yet
 high-way of pennance: for when you effie
 observe the progress of Christianity tho
 and succession of so many adges do
 wheresoever you fix your consideration Ch
 it can find nothing but blood of many by
 tyrs, Combate of Virgins, prayers, tears, hon
 fastings, sack and hairecloth, affliction a w
 of so many Saints who have taken ou
 heaven as it were by violence: some fac
 then

four there have been who having filled
whe graves with their lives, yet remained
terat live to indure and suffer in their bo-
say lies. Is it not a shame and confusion
nan for Christians to have the same name
etual the same Baptisme, the same faith and
of the profession, and to desire evermore to
nce live at ease, content, and wantoness
fath reading on roses and voluptuousnes, as
arge the Protestants do alleadging that
wh Christs passion is of infinite value, and
rang therefore sufficient to take away both
in a sin and pain. Oh blind and deluded
the souls, it is true Christs blood is sufficient
n the yet not effectual, unless it be applyed
n yo efficaciously (otherwise every one
anit should be saved without any more
dges do) now for taking away the sin
atio Christs sacred passion is applyed unto us
'ma by contrition and Sacramental confes-
tear sion to a lawful priest: but for to take
tion away the temporal punishment due to
take our sin, it must be applyed by real
som satisfactory works of pennance; and as
ther the

the necessity of the one application be
 not derogatory to the infinit value and
 Christs blood, so is neither the necessity
 of the other: what need I seek for
 examples in forraign Countries, where
 the rare and singular penance of our
 renowned K. *Henry* the 2. of England
 is so manifest and transparent; when
 though he had not directly any hannun
 in *S. Thomas* of Canterburys death
 and though with watered eyes confes
 sed his sin, and received Sacrament
 Absolution of the Popes Legate; yet
 the more to appease Gods wrath, and
 for penal satisfaction, went bare head
 & foot into the Church of Canterbury
 to the great edification and admiration
 of his whole Kingdom. O what a me
 glorious, renowned, famous, and prosper
 ous Kingdom was England in those
 happy days, when the great Sacrament
 of penance (ordained by Christ Jesu
 for remission of sins) was embraced and
 owned; but since it was abolished by
 the

tion the cursed Schisme of *Henr.* the 8.
ue and *Q. Elizabeth*, this most famous
Kingdom is become low, poor, and
confused every way; for it neither re-
ceiveth by that dismal change any
increase of authority, wealth, power
glamour, or glory, but rather hinders all,
and deprives this brave nation of the
innumerable blessings, heavenly favours,
and riches flowing from this B. Sa-
crament in Christs true Cath. Church,
being debarred from the possibility of
confessing their sins to God in the ear
of a Cath. Priest, and from receiving
that comfortable and wholesome Counsel
against their sins from God, by the
mouth of a Priest. The poor Commons
of England are deprived this unspeak-
able comfort, it being impossible for
them to use it, having no Priests for
them, being members of the Romain
Jesu Cath. Church, wherein onely is had
an undoubtedly remission of sins, wherein
onely are true Prelates, Pastores and
the Priests

Priests to whom only our B. Saviour Sa
 gave power of absolving, the wretched
 Ministers having not the seat of secret
 judicature, and what I pray is the be
 liberty or benefit they have in the
 thereof? surely all servants have greed an
 liberty against their Masters by thir
 means, the children against Parents, the p
 people against their Prelates, the subing
 jects against their King, and all consora
 bining against Christs Church, among
 consequently against their own good Ch
 and common salvation: for without Sa
 this blessed Sacrament, neither cany
 Inferiours be kept in awe but by the qu
 Gallows, which will not save them
 from hell, nor Superiours be ever tol
 of their errors but by rebellion, which
 cannot bring them to heaven. There
 and a great many such like are the
 liberties and fruits that this distraction
 Kingdom and deluded people do enjoine
 by the want of this great Sacrament of
 Penance; the which as all Divines

avid Saints do aver, is a main bridle to
etch away men from wicked ways, and
secretious sins, which by sad experiences
is this been apparently made known, even
the Hereticks in *Germany*, that de-
gred and abrogated the same through
theans suggestions, insomuch that the
ts, thy people there (though Hereticks)
e subing the daylie exorbitancies and in-
conserable encrease of all vices and sins
among them, became humble suitors
ge *Charls* the fift, for the introducing
ithor Sacramental Confession, in regard
r cacy experimentally found none lived
y th quiet, in fear, charity, or due subje-
tion without the same: The which
tol not to be admired, in regard that
which whole nature of man (both body
Theed soul) by the disorder of Original
e th, is reduced to that lamentable con-
aetion, that no part of him may be con-
enjoined within the limits of its duty, but
nt of the rigour of the Law. Even there-
vire as publike Courts of Justice are
an necessary

necessary to call our exterior actions to an account, so likewise an interior spiritual seat of Judicature is most convenient to traverse the actions of many souls, and bring the secret deeds of our heart to tryal. This is that Tribunal of God upon earth, which we call Sacramental Confession; the very hedge and Wall of a vertuous life, and the strongest bridle to dissolution that ever was in Christian Kingdom. When you then come to a sight that is never presented in its lively colours, but only in the Roman Catholique Church. Do but visit the Catholique Chappell on Festival days, where you shall see multitudes on their knees, diving into their souls, to find out the number and circumstances of their offences, and then drawing the very blood in their veins to the face by confessing the most secret and hainous sins; here the ghostly Father's instruction is entertained with a most attentive ear, this

imposed penance most humbly accepted, and a full purpose made of never falling to a further relaps. Can any Christian be employed in a more fruitful exercise, or strike a shorter way to arrive at all true loyalty to God and man? it is not possible to relate the great blessings which do hourly stream on every Commonwealth from this sacred Fountain. Here wives are made pliable to their husbands, &c. Here many restitutions are commanded, and intended mitchiefs diverted though others never know of it. Here many afflicted persons are comforted many proud hearts plucked down with the strange exaggeration of their sins to their faces. Finally here many great sinners are brought to hearty repentance, and forcibly settled in a resolution of concerning a new life. But in the Protestant Religion, the chair of Confession being quite abolished there is no way to deal with sinners consciences,

sciences; for the Minister or dipping Anabaptist can give no wholsome Recipe for the privat diseases of the soul more then the meanest colliar at Cheapide. May not therefore strange plots of treason, rebellion and all mitchievous intentions remain within mens breasts until they fester for any safe remedy that this supposed Church can apply to them? or will not corrupt sinners being lyable to no account in this world, think any offence securely committed that is handsomly covered? nay it is well if the froth of privat corruptions grow not so strong as to burst out in visible blisters on the Commonwealth: England hath grievously felt by wofull experince the smart hereof. whence it is observed that the very shame by nature ingrafted in the female sex is so taken away in those rich places where this B. Sacrament is not used, that husbands may justly doubt whether all those that claimes a childs por-

portion be their own issue. Moreover if the great ones of this world give any occasion of open scandal who will dare to admonish them? here sin finds a sad sanctuary where the lustre of authority forceth men to observe their distance with awful reverence and fear. But in the Rom. Cath. Church, there is a Sovereign remedy for these evils; where the great Sacrament of pen-n-ance at least once a yeer giveth a vent to all corruptions of the interior man. Here the sinner is arrested by the heavenly power of confession, and as it were summoned to the seat of Iudicature, where his very heart is narrowly examined. Here also the very Peeres of the Kingdom must appear prostrate and bare headed at the Confessaries feet, in the posture of a delinquent before his judge. Here finally such men may be well deald with all; for what would not a learned and stout Confessary (that fears the living God

more then any mortal man) performe their
 in the like opportunity. By which the
 I infer that our Cath. Church onely
 hath the right Key of sinners brests
 and the full divine jurisdiction which
 is necessary for remission of sins, and
 for the preservation of both partes of
 sinners in true loyalty to God and man.

Therefore (deare Christians) though
 there are very many heavenly meanes,
 wholsome ordinances, innumerable
 blessings, and molt comfortable teners
 in the Cath. Church, all which are
 very forcible motives for any dis-
 interested straid soul to embrace the same
 for his salvation, yet if there were no
 other but onely this great Sacrament
 of penance instituted by Christ Iesus
 himself for remission of sins, we thinke
 it is extreame madeness for any to re-
 maine out of this true Church where
 only they can freely enjoy that great
 benefit of remission of sins, it being so
 necessary an Ordinance, that thereon
 their

their Salvation depends; according to those words of our Saviour, *Luc. 13. 3:* *nisi pœnitentiam*, &c. Unless you do penance you shall all perish; as in my next Treatise shall be proved at large.

POSTSCRIPT.

IT is a pointe most worthy of all admiration, to behold such a vast number of ignorant, mad and simple men in England, perpetually toiling and labouring in searching out new fangled inventions of Religion; moving every where of doubts, and most foolish questions, *viz.* where or what the true Religion is? for if we grant that all things made by the Creator are so well shaped in true perfection, that a good eye may easily discern and know them; we must with far greater

reason admit the same of the true un-
 deceiving Church ; it being the matter
 peece of all his works, and that which
 most of all sublunary things concern
 our souls to know : Let us but con-
 sider the frame of this world , and we
 shall find , that each creature therein
 even to the meanest vermin , carries
 perfectly its distinct lineaments and pro-
 form, whereby we soon discover what
 it is ; if then these things (made with-
 out any labour at the sole command
 of the divine *Word*) are so exactly con-
 trived , what shall we think of the
 Church of God , for the building of
 which he assumed humane nature to
 cooperate with the divinity , and
 toying 33. yeers on earth , strained
 himself to a bloody sweat and laboured
 even to a most ignominious death? did
 this costly peece , (think thou silly
 waylaid Ambaprist) being the chiefest
 of all his wonders slip from his om-
 nipotent hand before it was duly fi-
 nished?

e unpolished & O madnes ! shall pismires
rasse most exactly accomplished with all
their limbs ? and this the divine spouse
of Christ go without full perfection so
deep illuminated understandings
after 1400. yeeres study may not discern
the perfections of her beauty ? finally
are all things else ordered in their
and proper markes and notions, that at the
first sight we are convinced to acknow-
ledge what they are ? and must the
Cath. Religion (derived from the great
Saviours omniscient wisdom, and di-
vine brest) stand alwaies so confusedly
of in our eyes, that we must fill the world
with Books and controversies about an
object more visible then the Sun ? If
any of the new fangled Religions
could come neer it in perfection and
true sanctity, then men might justly
doubt which of them were the true
Religion; but may not one say that
they are worse then fricke who
having had a full examination, and
their

their wits about them, put the very Christen-
ventions and snares of hel in competition with the Oracles of Heaven, and
endeavour to parallel the *prime substance* of Gods heavenly endeavours
with the brainficke phantasies of Anabaptists, &c. I ask, can any created agent
make such another world as this which we now behold? none but God
can create as much of it as a crawling worm; If then the least of these poor
earthly things are thus far beyond the force of the highest angels, how comes
it to pass that blind Anabaptists, proud Seekers, and many other such mortal
wretches, are not ashamed to produce their own, or rather the Divels inventions on the stage of Christianity,
and say, this is that celestial faith which the infinit wisdom of Man-
God hath planted on earth? from the discourse hitherto made, results this
proposition. Among so many false flying Religions now debated in
Christen-

Christendom, there is one that shineth
with attractives of divine perfection
above the rest; as far as Heaven is
distant from the earth. This sole asser-
tion confoundeth all the innovations
that ever were or shall be: would not
cursed *Luther* blush to affirm that this
must be his? or that the markes of
tokens of his do so far surpass that of
Calvin and other damned Apostates
that the universal world is bound to
take notice of it? It is onely the Ro-
main Cath. and Apostolique Church
of which this great *Idea*, or this ele-
vated thought may be made; This is
the light which runneth as far as the
Sun beam; which maugre all oppo-
sition reacheth down through all ages,
stretcheth over all Kingdoms, and pene-
trateth into all souls: so that the under-
standing of the poorest Porter rightly
informed, is bound under pain of dam-
nation to make choice of it. Heaven
hath no more stars then this Religion,
evident

evident proofes of its revealed truth, which
 you can not hear or see but the bright
 rayes thereof are presently in your
 eyes and eares. Number I pray cry
 dayes of the year, over run the Parish of
 of your native soil, England, and you
 will believe what I say to be true. What
 is *Michaelmas, Christmas, Candlemas, and*
Ashwednesday, Palm-Sunday, Corpus
Christ day, all Souls day, &c. How
 words expressing the dread Sacrificing
 and divine Ceremonies of the Catholick
 Romain faith? what Town or City
 can you enter but instantly you disce
 ver the track of this Religion? whether
 the old wals of *Churches and Monasteries*,
 the defaced ruines of *Altars*, *S*
images, and *crosses* do cry with a loud
 voice, that the Romain Catholick
 faith of Christ Jesus did tread this
 way? behold the words and deeds of
 the Christian world: behold the Ch
 racters of our Cath. belief printed
 the frontispiece of all times and place

truly this light is so full and re-
brilliant, that it strongly reflects not
only on our bodies & souls but also on
every Kingdom that professeth it. This
Parish is the true Cath. Church onely
and containeth rules and tenets most
wholesome, not onely for the preserva-
tion of our Corporal health, and most
solid and undoubted for the salvation
of our souls; but also extreme Con-
tributing to the safety of any Monarchy
or State; so that it evidently appeareth
to be the right draught of the great
discreet man, the Incarnate wisdom,
whom Christ Jesus, as I shall endeavour in
my next treatise to prove by authority
of Scripture, testimonies of holy Fa-
thers, the decrees of general Councils,
and Constant hand of unfained tradi-
tion.


Sub correctione S. Mat. Ecclesia,
Ch. ad Dei, Deiparaque gloriam.

red
place

O Dread and merciful God, gra
to all purblind Sectarists in Eng
land, whom thou hast created afte
thine own Image, an understanding
know thee, an affectionate devotion
seek thee, wisdom to find thee, in tru
saving faith to embrace thee, that
in this life they may enjoy thy blest
sings in grace, and in the other, th
fruition of thy joys. So be it sweet
Jesus.

Brave English scul that (by thy Will
and Satans wiles) art drown'd
In sordid pleasures. turn, embrace
that Faith that is most sound.

*Gloria Laus & honor tibi sit Rex
Christi Redemptor.*



Professio Fidei.

I J. E: do expresly and distinct-
 at ly believe all and every Ar-
 blesticle of the Apostles Creed, and
 in such sence as the holy Church under-
 standeth the same. I believe that
 there be 7. Sacraments, and that they
 were instituted by Christ Jesus for
 the comfort of his Church to the
 worlds end, and that by the vertue
 they have from him they serve as con-
 ducts to derive, yea as instruments to
 confer grace to the worthy receivers.
More I believe particularly that in
 Baptisme there is remission both of
 original sin, &c. That in Penance is
 forgiveness of all actual transgressions
 by means of a Priests Absolution. That
 I in

in the dread Sacrament of the most
 B. Eucharist, there is the real presence
 of the B. Body and Blood of Jesus my
 Saviour under the form of bread
 and wine, life to the worthy Communi-
 cant and death to those who unworthily
 presume to eat thereof. I believe
 likewise that I am bound to the Keep-
 ing of Gods Commandments, the law
 of nature; and the Ecclesiastical law
 of the Church; and that every one
 shall receive of Christ the just judge,
 at the last day according to his good
 or evil works. Lastly I believe in
 general whatsoever the Cath. Church
 (the Pillar and ground of truth
 2. Tim. 3.) teacheth and commandeth,
 &c.



A Preparative to Prayer.

EVery one knows that Contrition
 is a detestation of sin beyond all
 things

things most detestable, taking beginning from the love of God and hope of his mercy, and ought alwayes to be accompanied with a firm resolution of amendment. From whence a servile fear of the pains due to sin is begot: then hope ariseth through the assured Confidence we have to obtain pardon for our sins by undergoing the yoke of repentance. Then beginneth the love of God in the soul to free it self of earthly interests, that at last it may bring forth heavenly grief. O blessed a thousand fold are they that endeavour to learn to wash themselves with the snow water mentioned by *Job 9. 10.* and cleanse themselves in the wholesome Pool of Pennance. Say (with a firm purpose to oppose sin, and by Gods help to root it out) this act of contrition before you pray

• Heavenly Father I have sinned against Heaven, and before Thee, and am no more worthy to be called thy son,

having requited thy infinit mercies with contempt, and thy innumerable benefits with ingratitude; I grieve not at the pains I justly suffer for my rebellion, but I grieve for having offended thee my God, who ought to be loved and honoured above all things. Where can I find punishment enough to be avenged on my self? and tears enough to wash away my offences? Merciful Father, from hence forward the face of sin shall be most hideous to me. My God, thou art my maker, and I am nothing but clay in thy hands. My Lord, be not incensed against so weak and wicked an object. My God, have not the sins of my life past in remembrance, for I purpose resolutely amendment. &c.

A blessing to be said Morning and Evening, &c.

THe peace of our Lord Christ Jesus, the vertue of his holy Passion, the Signe of the holy Crosse, the great humility

humility of the B. Virg. *Mary*, the blessing of all Saintes, &c. be between me and my enemies, now and in the hour of my death, sweet Jesus, Amen.

For a Friend.

Almighty and ever loving Lord God, have mercy upon thy servant J. E. and direct him by thy goodness into the way of eternal salvation; that through thy grace he may desire those things which please thee, and with his whole endeavour perform the same, through Jesus Christ our Lord, Amen.

For Grace.

Most redoubted Lord, from whom all good things do come, grant unto us (thy humble servants) that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.

For the Afflicted.

O Almighty God, the afflicted soul
the troubled spirit crieth unto
thee: hear O Lord, and have mercy
for thou only art a merciful God.

For Friends.

I Beseech thee O Lord for all those
to whom I am indebted for my
birth, education, instruction, promotion
&c. their necessities are known to thee,
thou art rich in all things, reward them
for these benefits, with blessings both
temporal and eternal. Amen.

Against Temptation.

A Almighty God, which dost see
that we have no power of our
selves to help our selves, keep thou
us both outwardly in our body, and
inwardly in our souls, that we may
be defended from all adversities
which may happen to our body, and
from all evil thoughts which may
assault

assault and hurt our soul, through Jesus
Christ our Lord, Amen.

For misbelievers and sinners.

A Lmighty and everlasting God,
who desirest not the death of
sinners, mercifully look upon all that
are deceived by the subtilty of Satan,
that all evil prejudice laid aside, they
may return to the unity of thy truth and
loue, through the great merits of Christ
Jesus our onely Lord. Amen.

*A Selected moving Prayer to be fre-
quently used by sinners.*

O Incomprehensible God, behold
the stains and wounds of my
sins which I neither can nor
will hide from the eyes of thy Majesty;
and I feele the grievous smarte of them
already in remorse of conscience and
other sufferings ordained by thy pro-
vidence for my correction, but all that
I suffer can not equal my demerit; I
onely

onely wonder, that feeling the pain
I sin so often, still retaining the malice
and obstinacy of it, my weaknes
boweth under the burden; yet my ini-
quity remaineth unmoveable, my life
groneth in languishments, yet not
reformed in its works; if thou defer the
punishments I defer my amendment,
and if thou chastice me I can not
any longer endure, whilest thou cor-
rectest I confesse my offence but after
thy visitation I remember my sorrows
no more, as long as thou hast the rod
in hand to scourge me I promise all,
but if thou with draw it I perform
nothing, if thou touch me I cry out
for mercy: and if thou pardon I
again provoke thee to strike. O Lord
God to thee I confesse my miseries,
and implore thy clemency without
which there is no salvation for me:
O God give me what I aske of thee
though without any merit of mine but
through the infinite merits of Christ
Jesus: Amen.

Of

189
Of the Mass.

M*Ass* in English, *Missa* in Latin.
in Hebrew is read ^{mo}*Missah*,
and in the Chaldean *Missa*; from
whence the Latin borrow this word
Missa, the *Mass*, as most fit and proper
to signify in one word the commemo-
ration of our Lords passion; who died
not for us against his will, as male-
factours use to do, but willingly offer-
ing up his life for our Redemption, as
the Scriptures do abundantly witness;
Isai. 33. 7. again *Jo. 10. 15. 17.* So as
to go to *Mass*, is no other but to be
present at the incruental Sacrifice of
Christs Body and Blood, really and
substantially present under the visible
formes of Bread and Wine. which is a
commemorative of the bloody Sacri-
fice of the same body and blood once
offered in a visible cruental manner on
the Crosse for the redemption of the
world, according to the Apostles
doctrin

doctus 1. *Cor.* 10. 16, and 1. *Cor.* 11. 26. and *Luk.* 22. 19. in which place he willed us to shew forth his voluntary offering up his life for our redemption; which in word we call *Mass* thereby signifying the superabundant charity of the Son of God, who without either obligation or necessity on his behalf, would voluntarily yeeld his life for our redemption from everlasting pains.

Mass is as much as to say, a voluntary oblation, homage or offering to God, as *Deut.* 16. *Thou shalt celebrate the festival days of weeks to our Lord thy God a voluntary oblation of thyself and which thou shalt offer according to the blessing of our Lord thy God.*

A Prayer at the Elevation of the Sacred Host.

All hail, true body, born of the B.
V. *Mary*, truly suffered and offered
upon the Crois for mankind, whose
fide

side pierced with a spear, yielded water
and blood. vouchsafe to be received by
us in the hour of death : I humbly be-
seech thee O most sweet, good Jesus,
Son to the ever B. Virgin, *have mercy*
on us poor sinners.

The soul of Christ sanctify me, the
body of Christ save me, the water of
his side wash me : O good Jesu hear
me, within thy wounds hide me suffer
me not to be separated from thee, from
the malignant enemy defend me, bid
me come to thee, that with thy Saints
I may praise thee through out all eter-
nity, Amen.

*A devout Prayer before Confession
and Communion.*

O Merciful Lord Jesus, when I am to re-
ceive, or come to thy Sacraments,
grant that I may devoutly dispose my
self as I ought, and receive by them thy grace
in great abundance.

I E S U, when I offend thee, strike me not
with suddain death, neither do thou suffer me
to remain in sin, but as soon as may be, make
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Selected Prayers.

me penitent, and bring me to thy Sacrament of Penance.

Give me grace, often to frequent this Sacrament; diligently to examine my conscience before that I come to it; and to make always a full and perfect Confession, with great sorrow for my sins, and full purpose of an ending of my life.

Stir up in me, O Lamb of God, a longing desire, and a fervent hunger, often to receive the dreadful and venerable Sacrament of thy body and Blood: and when I come to this heavenly table of life, give me grace, O gracious Lord, to receive thee with a firm faith, a chaste love, with profound humility, with purity of soul, and sincerity of mind.

Sweet Jesu, the chief Pastor and Supreme Head of thy church, through the merits and intercession of thy holy Mother, and all the Citizens of Heaven, protect thy body and spouse: Preserve and comfort thy members and children, convert sinners, reduce all that go astray to thine own fold, give peace to the living and rest to the dead, Amen.

The holy Trinity one true **GOD**, have mercy upon us, Amen Jesus.



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